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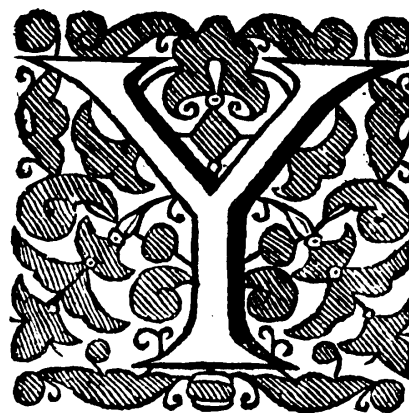


TO THE MOST  
HIGH AND MIGHTIE  
PRINCE,

*CHARLES,*

By the Grace of God, King of Great Brit-  
taine, France, and Ireland, Defender of  
the Faith, &c.

Most dread Sovereigne,



*Our Maiesties  
most Christian  
care to suppress  
those rigours,  
which some, in  
maintenance of  
their Sabbath-  
Doctrines, had pressed upon this  
Church, in these latter dayes; iustly  
deserves*





*deserves to be recorded amongst the principall Monuments of your zeale and pietie. Of the two great and publike enemies of Gods holy Worship, although prophanenesse, in it selfe, be the more offensive; yet superstition is more spreading, and more quicke of growth. In such a Church as this, so settled in a constant practise of Religious Offices, and so confirmed by godly Canons, for the performance of the same: there was no feare, that ever the Lords Day, (the day appointed by Gods Church for his publike service) would have beene overrunne by the prophane neglect of any pious duties, on that day required. Rather the danger was, lest by the violent torrent of some mens affections, it might have beene ore-flowne*

*by*

*by those superstitions; wherewith, in imitation of the Iewes, they began to charge it: and thereby made it farre more burdensome to their christian Brethren, than was the Sabbath to the Israelites, by the Law of MOSES. Nor know wee where they would have staid, had not your Maiestie been pleased, out of a tender care of the Churches safetie, to give a checke to their proceedings; in licencing on that day, those Lawfull Pastimes, which some, without authority from Gods Word, or from the practise of Gods Church, had of late restrained. Yet so it is, your Maiesties most pious, and most Christian purpose, hath not found answerable entertainment; especially amongst those men, who have so long dreamt of a Sabbath day, that*

## The Epistle

now they will not be perswaded, that it is a Dreame. For the awakening of the which, and their reduction to more sound and sensible counsailes, (next to my duty to Gods Church, and your sacred Maiestie) have I applyed my selfe to compose this Story; wherein I doubt not but to shew them, how much they have deceived both themselves and others, in making the old Iewish Sabbath, of equall age and observation with the Law of Nature: and preaching their new Sabbath doctrines in the Church of Christ, with which the church hath no acquaintance; wherein I doubt not but to shew them, that by their obstinate resolution, not to make publication of your Maiesties pleasure, they tacitely condemne, not onely all the Fathers  
of

## Dedicatorie.

of the primitive times; the learned Writers of all Ages, many most godly Kings and Princes of the former dayes, and not few Councils of chiefe note, and of faith unquestionable: but even all states of Men, Nations, and Churches, at this present, whom they most esteeme. This makes your Maiesties interest so particular in this present Historie, that were I not obliged unto your Maiestie in any neerer bond, than that of every common Subiect; it could not be devoted unto any other, with so iust propriety. But being it is the Worke of your Maiesties servant, and in part, fashioned at those times; which by your Maiesties leave, were borrowed from attendance on your sacred person; your Maiesty hath also all the  
rights

## The Epistle, &c.

*rights unto it, of a Lord, and Master. So that according to that Maxime of the civill Lawes, Quodcunq; perservum acquiritur, id domino acquiritur tuo; your Majesty hath as absolute power to dispose therof, as of the Author: who is,*

*Dread Sovereigne,*

Your Majesties most obedient Subject, and most faithfull Servant,

PET: HEVLIN.



## A PREFACE

To them, who being themselves mistaken, have misguided others, in these new Doctrines of the Sabbath.



Not out of any humour or desire of being in action, or that I love to have my hands in any of those publike quarrels, wherewith our peace hath beene disturbed: but that posteritie might not say, we have been wanting, for our parts, to your information, and the direction of Gods people in the wayes of truth; have I adventured on this Story. A Story which shall represent unto you the constant practise of Gods Church in the present busines, from the Creation to these daies: that so you may the better see, how you are gone astray from the paths of truth, and tendries of Antiquity, and from the present judgement of all Men and Churches. The Arguments whereto you trust, and upon seeming strength whereof you have beene emboldened to presse these Sabbatarian Doctrines upon the consciences of poore people, I purpose not to meddle with in this Discourse. Ἄλλως γὰρ συνίσταται ὁ λόγος. They have beene elsewhere thoroughly canvassed, and all those seeming strengths beate downe;

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downe, by which you were your selves misguid-  
ed; and by the which you have since wrought  
on the affections of unlearned men, or such at  
least, that judged not of them by their weight,  
but by their numbers. But where you give it  
out, as in *matter of fact*, how that the *Sabbath* was  
ordained by *God* in *Paradise*, and kept according-  
ly by all the *Patriarkes*, before *Moses* time; or  
otherwise ingraft by *nature* in the soule of man,  
and so in use also amongst the *Gentiles*: in that,  
I have adventured to let men see, that you are  
very much mistaken, and tell us things directly  
contrary unto *truth of story*. Next, where it is the  
ground-worke of all your building, that the  
*Commandement* of the *Sabbath*, is *morall*, *naturall*,  
and *perpetuall*; as punctually to be observed, as  
any other of the first or second Table: I doubt  
not but it will appeare by this following *History*,  
that it was never so esteemed of by the *Jewes*  
themselves; no not when as the observation of  
the same, was most severely pressed upon them  
by the *Law* and *Prophets*, nor when the day was  
made most burdensome unto them, by the *Scribes*  
and *Pharisees*. Lastly, whereas you make the  
*Lords day* to be an institution of our Saviour *Christ*,  
confirmed by the continuall usage of the holy  
*Apostles*, and both by him and them imposed, as  
a perpetuall ordinance, on the *Christian Church*;  
making your selves beleieve, that so it was obser-  
ved in the times before, as you have taught us to  
observe it in these latter dayes: I have made ma-  
nifest to the world, that there is no such matter

to

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to be found at all, either in any writings of the *A-*  
*postles*, or monument of true *Antiquity*, or in the  
practise of the middle or the present *Churches*:  
What said I, of the present *Churches*? so I said  
indeed; and doubt not but it will appeare so in  
this following *Storie*: the present *Churches*, all  
of them, both *Greeke* and *Latin*, together with the  
*Protestants* of what name soever, being farre diffe-  
rent, both in their *Doctrine* and their *practise*, from  
these new conceptions. And here I cannot chuse  
but note, that whereas those who first did set on  
foot these *Doctrines*, in all their other practises  
to subvert this *Church*, did beare themselves con-  
tinually on the authority of *Calvin*, and the ex-  
ample of those *Churches*, which came most neere  
unto the Plat-forme of *Geneva*: in these their  
*Sabbath-speculations*, they had not onely none to  
follow; but they found *Calvin*, and *Geneva*, and  
those other *Churches*, directly contrary unto them.  
However in all other matters, they cryed up *Cal-*  
*vin* and his writings, making his *Bookes* the very *Ca-*  
*non*, to which both *Discipline* and *Doctrine* was to be  
confirmed: yet *hic magister non tenetur*, here by his  
leave they would forsake him, and leave him faire-  
ly to himselfe; that they themselves might have  
the glory of a *new invention*.

Hooker in his  
Preface.

For you my Brethren, and beloved in our *Lord*  
and *Saviour*, as I doe willingly beleieve, that you  
have entertain'd these *senes* upon *misperstasion*,  
not out of any ill intentions to the *Church*, your  
Mother; and that it is an error in your judge-  
ments onely, not of your affections: so upon  
that

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that beliefe, have I spared no paines, as much as in me is, to remove that errour, and rectifie what is amisse in your opinion. I hope you are not of those men, *Quos non persuadebis, etiamsi persuaseris*, who either hate to be reformed, or have so farre espoused a quarrell, that neither truth nor reason, can divorce them from it. Nor would I gladly you should be of their resolutions, *Qui volunt id verum esse quod credunt, nolunt id credere quod verum est*; who are more apt to thinke all true which themselves beleeve, than be perswaded to beleeve such things as are true indeed. In confidence whereof, as I was first induced to compose this *Historie*; so in continuance of those hopes, I have presumed to addresse it to you, to tender it to your perusal, and to submit it to your censure: that if you are not better furnished, you may learne from hence, that you have trusted more unto other men, than you had just reason. It is my chiefe endeavour, as it is my prayer, that possibly I may behold *Ierusalem in prosperity*, all my life long. Nor doubt I by the grace of God, to reduce some of you at the least, to such conformity with the *practise* of the *Catholicke Church*; that even your hands may also labour in the advancement and promotion of that full *prosperity*, which I so desire. This that I may the better doe, I shall present you, as I said, with the true story of the *Sabbath*; and therein lay before your eyes, both what the *Doftrine* was, and what the *practise*, of all former times; and how it stands in both respects, with all *Gods Churches*, at this present. First, for  
the

## The Preface.

the *Sabbath*, I shall shew you, that it was not instituted by the Lord in *Paradise*, nor naturally imprinted in the soule of man, nor ever kept by any of the *antient Fathers*, before *Moses* time: and this, not generally said, and no more but so; but proved particularly and successively, in a continued descent of times and men. Next, that being given unto the *Iewes* by *Moses*, it was not so observed or reckned of, as any of the *morall precepts*; but sometimes kept, and sometimes not; according as mens private businesses, or the necessities of the state, might give way unto it: and finally was for ever abrogated, with the other ceremonies, at the destruction of the *Temple*. As for the *Gentiles* all this while, it shall hereby appeare, that they tooke no more notice of it, (except a little, at the latter end of the *Iewish State*) than to deride both it, and all them that kept it. Then for the *Lords day*, that it was not instituted by our Saviour *Christ*, commanded by the *Apostles*, or ordained first by any other authority, than the voluntary consecration of it, by the *Church*, to religious uses: and being consecrated to those uses, was not advanced to that esteeme, which it now enjoys, but *leisurely* and by degrees, partly by the *Edicts* of secular *Princes*, partly by *Canons* of particular *Councils*, and finally by the *Decretals* of severall *Popes*, and *orders* of inferiour *Bishops*: and being so advanced, is subject still, as many Protestant *Doctors* lay, to the Authority of the *Church*, to be retained, or changed, as the *Church* thinkes fit. Finally, that in all *Ages* heretofore, and

## The Preface.

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## The Preface.

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and in all Churches at this present, it neither was nor is esteemed of as a *Sabbath day*: nor reckned of so neere a kin to the former *Sabbath*, but that at all such leisure times, as were not destinate by the Church to Gods publike service; men might apply their mindes and bestow their thoughts, either about their *businesses*, or upon their *pleasures*, such as are lawfull in themselves, and not prohibited by those powers, under which they lived. Which shewed and manifestly proved unto you, I doubt not but those *paper-walls*, which have beene raised heretofore to defend these *Doctrines*, how faire soever they may seeme to the outward eye, and whatsoever colours have beene laid upon them; will in the end appeare unto you to be but *paper-walls* indeed: some beaten downe by the report onely of those many *Canons*, which have successively beene mounted in the Church of God; either to fortifie the *Lords day*, which it selfe did institute, or cast downe those *Jewish* fancies, which some had laboured to restore. Such passages as occurred concerning *England*, I purposely have deferred till the two last Chapters, that you may looke upon the actions of our *Ancestours* with a cleerer eye: both those who lived at the first planting of *Religion*; and those who had so great an hand, in the *reforming* of the same. And yet not looke upon them only, but by comparing your *new Doctrines*, with those which were delivered in the former times; your *severe practice*, with the *innocent-libertie* which they used amongst them: you may the better see your errors,

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errours, and what *strange incense* you have offered in the Church of God. A way, in which I have the rather made choise to walke; that by the practice of the Church in generall, you may the better judge of those Texts of Scripture, which seeme to you to speake in the behalfe of that *new Divinitie*, which you have preached unto the people: and by the practice of this Church particularly, it may with greater ease be shewed you, that you did never sucke these *Doctrines* from your *Mothers breasts*.

It is an observation and a rule in Law, that *custom* is the best interpreter of a doubtful statute; and wee are lesson'd thereupon, to cast our eyes, in all such questionable matters, unto the practice of the state in the selfe-same case. *Si de interpretatione legis queritur, imprimis inspicendum est, quo jure civitas retro in hujusmodi casibus usa fuit: Consuetudo enim optima interpretatio legis est.* De legib. & consuet. If you submit unto this rule, and stand unto the *Plea* which you oft have made: I verily perswade my selfe that you will quickly finde your error; and that withall you will discover, how to abet a new and dangerous *Doctrine*, you have deserted the whole practice of the *Christian Church*, which for the space of 1600. yeeres, hath been embraced and followed by all godly men. These are the hopes which we project unto our selves. The cause of this our undertaking, was your *information*; and the chiefe end we aime at is your *reformation*: Your selves, my Brethren, and your good, if I may procure it, are the occasion and the recompence of these poore endeavors;



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endeavors : *premiūq; & consiliorū*, in the Poets  
language. I hold in you A. B. D. I hold in you  
Nor would I, you should thinke it any ble-  
mish to your reputation, should you desert a  
cause, which with so vehement affections you  
have erst maintained : or that the world would  
censure you, or too deepe a folly, should you re-  
tract, what you have either taught or written, in  
the times before. Rather the world and all good  
men, shall praise both your integrity, and ingenu-  
ity, in that you thinke it no disparagement to  
yeeld the heauen unto truth, whensoever you find  
it. Being men, conceive it not impossible, but  
that you may be in an error, and having erred  
thinke it your greatest misery, that you are con-  
quered by the Truth : which being mighty will  
prevaile, and either here or elsewhere, enforce all  
of us to confesse the great powers thereof. S.  
my self and the Cardinall, and as great Clerkes as  
almost any in their times have therein led the  
way unto you : one in his *Retractions*, the o-  
ther in his *Recognition* : nor did it ever turne un-  
to their disgrace. Therefore abandoning all  
such fond conceits, as enemies unto the Truth,  
which I trust you seek, and above all things wish  
to finde : let me beseech you to possesse your  
soules with desire of knowledge, and that you would  
not shut your eyes against the *reuerence* of those  
truths, which either here or elsewhere are pre-  
sented to you, for your information. Which that  
you may the better doe, I doe adjure you in the  
name, and for the sake of Ihsu Christ, to lay aside

**all**

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all prejudice, which possibly you may be possessed withall, either in reference to the *Argument*, or unto the *Auditor*: and to peruse this following *Story*, with as much singleness of heart and desire of truth, and invocation of *Gods Spirit* to finde out the same; as was by me used in the writing of it. It is your welfare which I aime at, as before was said; your restitution to your functions, and reconciliation to the *Church*, from which you are at point of falling: that wee with you, and you with us, laying aside those jealousies and distrusts, which commonly attend on divided *minds*, may joyne our hearts and hands together for the advancement of *Gods Honour*, and the *Churches peace*. And *God* even our *owne God*, shall give us his blessing.

For others which shall read this *Storie*, whether by you *misguided*, or yet left entire; I doe desire them to take notice, that there is none so much a stranger to good *Arts* and *Learning*, whom in this case and kind of writing, I dare not trust with the full cognizance of the cause herein related. In *points of Law*, when as the matter seems to be above the wit of common persons; or otherwise is so involved and intricate, that there hath beene no *Precedent* thereof in former times: it is put off to a *demurrer*, and argued by my *Lords the Judges*, with their best maturitie of deliberation. But in a *matter of fact*, we put our selves upon an ordinarie *Jurie*, not doubting, if the evidence prove faire, the *Witnesses* of faith unquestioned, and the *Records* without suspicion of im-



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posture, but they will doe their *conscience*, and  
sinde for *Plaintiffe* or *Defendant*, as the cause ap-  
peares. So in the businesse now in hand, that  
part thereof which consists in *argument*, and  
strength of *disputation*, in the examining of those  
reasons which *Pro* or *Con* have been alledged; are  
by me left to be discussed and weighed by them,  
who either by their place are called, or by their  
*learning* are inabled to so great a businesse. But  
for the *point of practice*, which is *matter of fact*, how  
long it was, before the *Sabbath* was commanded,  
and how it was observed, being once comman-  
ded; how the *Lords day* hath stood in the *Chri-  
stian Church*, by what *authority* first instituted, in  
what *kind* regarded: these things are offered to  
the judgement and consideration of the meaneſt  
Reader. No man that is to be returned on the  
present *Jury*, but may be able to give up his *ver-  
dict*, touching the title now in question, unlesse  
hee come with *passion*, and so will not heare, or  
else with *prejudice* and so will not value, the evi-  
dence which is produced for his information.  
For my part, I shall deale ingenuously, as the  
cause requires, as of sworn counsell to the truth;  
not using any of the mysteries or Arts of plea-  
ding, but as the holy *Fathers* of the Church, the  
learned *Writers* of all Ages, the most renowned  
*Divines* of these latter times, and finally as the  
publike Monuments and Records of most *Na-  
tions christned* have furnished me in this enquirie.  
What these, or any of them have herein either  
said, or done, or otherwise left upon the Regi-  
ster

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ster for our direction, I shall lay downe in order,  
in their severall times; either the times in which  
they lived, or whereof they writ: that so we may  
the better see the whole succession both of the  
doctrine, and the practise of *Gods Church*, in the  
present businesse. And this with all integritie  
and sincere proceeding, not making use of any *Au-  
thor*, who hath been probably suspected of *fraud* or  
*forgery*; nor dealing otherwise in this search, than  
as becomes a man who aimes at nothing more  
than *Gods* publike service, and the conducting  
of *Gods* people in the wayes of truth. This is  
the summe of what I had to say in this present  
*Preface*; beseeching *God*, the *God* of truth, yea the  
truth it selfe, to give us a right understanding,  
and a good will to doe thereafter.



# SYLLABVS CAPITVM.

## PART. I.

### CHAP. I.

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*Scriptures not more favorable to the number of seven, than they are to others. (12) Great caution to be used by those, who love to recreate themselves in the mysteries of numbers.*

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bath. (4) Melchisedech, Heber, Lot, did not keepe the Sabbath. (5) Of Abraham and his sonnes, that they kept not the Sabbath. (6) That Abraham did not keepe the Sabbath, in the confession of the Jewes. (7) Jacob nor Job no Sabbath-keepers. (8) That neither Iacob, Ioseph, nor the Israelites in Egypt, did observe the Sabbath. (9) The Israelites not permitted to offer sacrifice, while they were in Egypt. (10) Particular proofes that all the morall Law was both knowne and kept amongst the Fathers.

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Romans, and Egyptians. (11) The division of the yeere into weekes, not generally used, of old, amongst the Gentiles.

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An Advertisement to the Reader, touching  
the Errata.

THat the Errata of this Booke, are growne unto so great a number, is neither novum crimen, nor inauditum. We may with farre more ease complaine thereof, than we can amend it: yet for the present I have taken the best care I could, although not to prevent, yet to correct them. Such as are merely literall, or no impediment to the sense, are left unto the Readers care, and ingenuity. The rest, the Greeke alone excepted, (which both for accent and for letter, hath bene exceeding much mistaken) are here collected to thy hand; and are those that follow. viz.

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# THE HISTORY OF THE SABBATH.

## THE FIRST BOOKE.

From the Creation of the World, to  
the destruction of the Temple.

BY  
P. T. HEYLYN.

EXOD. 31. 15, 16.

*wherefore the children of Israel shall keepe the Sabbath,  
to observe the Sabbath throughout their generations:  
it is a signe betweene mee and the children of Israel, for  
ever.*



LONDON,  
Printed for Henry Seile, and are to bee sold at the  
Signe of the Tygers-head in Saint Pauls  
Church-yard. 1636.



# THE HISTORY OF THE SABBATH.

## CHAP. I.

**That the SABBATH was not instituted in  
the beginning of the World.**

(1) *The entrance to the worke in hand.* (2) *That those words, Genes. 2. And God blessed the seventh Day, &c. are there delivered, as by way of anticipation.* (3) *Anticipations in the Scripture confessed by them, who deny it here.* (4) *Anticipations of the same nature not strange in Scripture.* (5) *No Law imposed by God on Adam, touching the keeping of the Sabbath.* (6) *The Sabbath not ingraft by nature in the soule of man.* (7) *The greatest Advocates for the Sabbath, deny it to be any part of the Law of Nature.* (8) *Of the morality and perfection, supposed to be in the number of seven, by some learned men.* (9) *That other numbers in the confession of the same learned men, particularly the first, third, and fourth, are both as morall and as perfect as the seventh.* (10) *The like is proved of the sixth, eighth, and tenth; and of other numbers.* (11) *The Scripture not more favourable to*  
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the number of seven, then it is to others. (12) Great caution to be used by those, who love to recreate themselves in the mysteries of numbers.

(1)



Purpose by the grace of God to write an *History of the Sabbath*, and to make knowne what practically hath been done, therein, by the Church of God, in all ages past, from the Creation till this present: *Primaque ab origine mundi, ad mea perpetuum deducere tempora carmen.* One day, as David tells us, teacheth another. Nor can wee have a better Schoolmaster in the things of God, then the continuall and most constant practice of those famous men, that have gone before us. An undertaking of great difficulty, but of greater profit. In which I will crave leave to say, as doth Saint *Austine*, in the entrance to his Books *de Civitate*; *Magnum opus & arduum, sed Deus est adiutor noster.* Therefore, most humbly begging the assistance of Gods holy Spirit to guide me in the way of truth, I shall apply my selfe to so great a worke; beginning with the first beginnings, and so continuing my discourse, successively, unto these times, wherein we live. In which no accident of note, as farre as I can discern, shall passe unobserved, which may conduce to the discovery of the truth, and setting of the minds of men in a point so controverted. On therefore our way to the present business. In the beginning (saith the Text) God created the Heaven and the Earth. Which being finished, and all the hosts of them made perfect, on the seventh day God ended his worke which he had made, and hee rested on the seventh day from all his worke which he had made. And then it followeth, And God blessed the seventh day and

Lib. I. c. I.

Gen. 2.

sanctified it, because that in it hee had rested from all his worke, which God created and made. Vnto this passage of the text, and this point of time, some have referred the institution and originall of the Sabbath; taking these words to be a plain narration of a thing then done, according to that very time, wherein the Scripture doth report it: And that the sanctifying of the seventh day therein mentioned, was a Commandement given by God to our Father *Adam*, touching the sanctifying of that day to his publick worship. Conceiving also that there is some speciall mystery and morality in the number of seven, for which that day, and none but that, could be designed and set apart for this employment. Others and those the ancients, and of more authority, conceive these words to have been spoken by a *Prolepsis* or *Anticipation*; and to relate unto the times wherein *Moses* wrote. And that it was an intimation onely of the reason why God imposed upon the *Jewes*, the sanctifying rather of the seventh day, then of any other: no precept to that purpose being given to *Adam* and to his posterity; nor any mystery in that number, why of it selfe it should be thought most proper for Gods publick service. The perfect stating of these points, will give great light to the following story. And therefore wee will first crave leave to remove these doubts before we come to matter of fact, that afterwards I may proceed with the greater ease unto my self, and satisfaction to the Reader. The ground-worke or foundation laid, the building will be raysed the surer.

(2) And first it is conceived by many learned men, that *Moses* in the second of *Genesis* relates unto the times in the which hee lived, and wrote the History of the Creation: when God had now made known his holy will unto him, and the Commandement of the Sabbath had by his Ministry been delivered to the house of *Israel*. This is indeed the ancients and more generall tendency, unanimously delivered both by *Jew* and *Christian*; and not so much as questioned til these later dayes. And how-

Jn Gen. 2.

soever some ascribe it to *Tostatus*, as to the first inventor of it; yet is it ancients farre then he: though were it so, it could not be denied, but that it had an able and a learned Author. A man, considering the times in which he lived, and the short time of life it pleased God to give him; that hardly ever had his equall. Its true, *Tostatus* thus resolves it. He makes this quare first, *Num Sabbatum cum à Deo sanctificatum fuerit in primordio mundi rerum, &c.* Whether the Sabbath being sanctified by God in the first infancy of the World, had beene observed of men, by the Law of nature. And thereunto returns this answer, *quod Deus non dederit preceptum illud de observatione Sabbati in principio, sed per Mosen datum esse, &c.* That God commanded not the Sabbath to be sanctified in the beginning of the World, but that it was commanded afterwards by the Law of *Moses*; when God did publickly make known his will upon Mount *Sinai*. And that whereas the Scripture speaketh of sanctifying the seventh day, in the second of *Genesis*, it is not to be understood, as if the Lord did then appoint it, for his publick worship; but is to be referred unto the time wherein *Moses* wrote, which was in the Wildernesse. *Et sic Moses intendebat dicere quod Deus illum diem sanctificavit sc. nobis, &c.* And so the meaning of the Prophet will be briefly this, that God did sanctifie that day, that is to us, to us that are his people of the house of *Jacob*, that we might consecrate it to his service. So farre *Tostatus*. In which I must confesse, that I see not any thing, but what *Iosephus* said before him, though in other words: who speaking of the Worlds Creation, doth conclude it thus, *Καὶ τὸν κόσμον, &c.* So that *Moses* saith, that the World and all that is therein was made in six whole dayes and that upon the seventh day God took rest, and ceased from his labours. *Ὅθεν καὶ ἡμεῖς ἀπὸ τῶν πόνων κατὰ ταύτην ἀρχομεν τὴν ἡμέραν, &c.* By reason whereof wee likewise desist from travaile on that day, which we call the Sabbath, i. e. repose. So that the institution of the Sabbath by *Tostatus*; and the observation of it,

Antiqu. l. 1, 2.

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it, by *Iosephus*; are both of them referred, by their *us*, and *wee*, unto the times of *Moses*, and the house of *Israel*. Nor is *Iosephus* the only learned man amongst the *Iewes*, that so interpreteth *Moses* meaning *Solomon Iarchi*, one of the principall of the *Rabbins* speaks more expressly to this purpose; and makes this Glosse or Comment upon *Moses* words. *Benedixit ei, i. e. in manna, &c.* God blessed the seventh day, i. e. in *Mannah*, because for every day of the week, an *Homer* of it fell upon the earth, & a double portion on the sixth, & sanctified it, i. e. in *Mannah*, because it fell not on the seventh day at all. *Et scriptura loquitur de re futura.* And in this place (saith he) the Scripture speaks as of a thing that was to come. But what need more be said. *Mercer* a learned Protestant, & one much conversant in the *Rabbins*, confesseth that the *Rabbins* generally referred this place & passage to the following times, even to the sanctification of the Sabbath, established by the Law of *Moses*. *Hebrei fere ad futurum referunt, i. e. sanctificationem Sabbati postea lege per Mosen sancitam: unde & Manna eo die non descendit.* And howsoever for his own part, he is of opinion, that the first Fathers being taught by God, kept the seventh day holy: yet he conceives withall, that the Commandement of keeping holy the Sabbath day, was not made till afterwards. *Nam hinc* (from Gods own resting on that day) *postea preceptum de Sabbato datum est*, as hee there hath it. Doubtlesse, the *Iewes*, who so much doted on their Sabbath, would not by any means have robbed it of so great antiquity; had they had any ground to approve thereof, or not known the contrary. So that the scope of *Moses* in this present place, was not to shew the time when; but the occasion, why the Lord did after sanctity the seventh day for a Sabbath day: viz. because that on that day he rested from the works which he had created.

(3) Nor was it otherwise conceived, then that *Moses* here did speak by way of *Prolepsis*, or *Anticipation*, till *Ambrose Catharin*, one of the great sticklers in the *Trent-Councell*, opined the contrary. Hee in his Comment on

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that text fals very foule upon *Tostatius*; and therein leads the dance to others, who have since taken up the same opinion. *Ineptum est quod quidam commentus est, &c.* "It is a foolish thing (sayth he) that, (as a certain Writer fancieth) the sanctification of that day which *Moses* speaks of, should not be true as of that very point of time whereof he speaks it, but rather is to be referred unto the time wherein he wrote: as if the meaning onely were, that then it should be sanctified when it was ordered and appointed by the Law of *Moses*. And this he calls *Commentum ineptum*, & contra literam ipsam, & contra ipsius *Moseos* declarationem; A foolish and absurd conceit, contrary unto *Moses* words, and to his meaning. Yet the same *Catharin* doth affirme in the selfe same Booke, *Scripturis frequentissimum esse multa per anticipationem narrare*; that nothing is more frequent in the holy Scriptures, then these *anticipations*. And in particular, that whereas it is said in the former Chapter, *male and female created he them, per anticipationem dictum esse non est dubitandum*, that (without doubt) it is so said by *anticipation*: the woman not being made, as he is of opinion, till the next day after, which was the *Sabbath*. For the *Anticipation* he cites Saint *Chrysostome*, who indeed tels us on that text, *εἰς τὸ πῶς τὸ ἄνθρωπος γενόμενος, ὡς γενόμενος διεγύνατο*. Behold, saith he, how that which was not done as yet, is here related as if done already. He might have added, for that purpose, *Origen* on the first of *Genesis*, and *Gregory the Great*, *Moral. lib. 32. cap. 9.* both which take notice of a *Prolepsis*, or *Anticipation* in that place of *Moses*. For the creation of the woman he brings in Saint *Ierome*, who in his Tract against the *Iewes* expressly saith, *mulierem conditam fuisse die septimo*, that the woman was created on the seventh day or *Sabbath*: to which this *Catharin* assents, and thinks that thereupon the Lord is said to have finished all his works on the seventh day; that being the last that he created. This seemes indeed to be the old tradition, if it be lawfull for me to digresse a little: it being

ing supposed that *Adam* being wearied in giving names unto all creatures on the sixth day, in the end whereof hee was created; did fall that night into a deepe and heavy sleepe: and that upon the *Sabbath* or the seventh day morning his side was opened, and a rib took thence, for the creation of the woman. So *Augustinus Stenchius* reports the Legend. And this I have the rather noted, to meet with *Catharinus* at his own weapon. For whereas he concludes from the rest of God, that, without doubt, the institution of the *Sabbath* began upon that very day wherein God rested: it seemes, by him, God did not rest upon that day, and so we either must have no *Sabbath* to be kept at all; or else it will be lawfull for us by the Lords example to do what ever worke we have to do, upon that day; and after sanctifie the remaynder. And yet I needs must say withall, that *Catharinus* was not the onely hee, that thought God wrought upon the *Sabbath*. *Arctius* also so conceived it. *Dies itaque tota non fuit quiete transacta, sed perfecto opere ejus deinceps quieuit, ut Hebraeus contextus habet.* *Mercer* a man well skilled in *Hebrew*, denyeth not but the *Hebrew* text will beare that meaning. Who thereupon conceives that the seventy Elders in the translation of that place, did purposely translate it, *ἐν τῇ ἡμέρᾳ τῇ ἐκτῇ*, that on the sixth day God finished all the worke that he had made, and after rested on the seventh. And this they did, saith he, *ut omnem dubitandi occasionem tollerent*, to take away all hint of collecting thence, that God did any kind of worke upon that day. For if hee finished all his works on the seventh day, it may be thought (saith he) that God wrought upon it. Saint *Hierome* noted this before, that the *Greeke* text was herein different from the *Hebrew*; and turns it as an argument against the *Iewes*; and their rigid keeping of the *Sabbath*. *Artabimus igitur Iudeos qui de ocio Sabbati gloriantur, quod jam tunc in principio Sabbatum dissolutum sit, dum Deus operatur in Sabbato, complens opera sua in eo; & benedicens ipsi dici, quia in ipso universa compleverat.*

Aug. Steuchius in Gen. 2.

Problem 102. 55

In Gen. 2.

Qu Hebraice in Gen.



rat. If so, if God himselfe did breake the *Sabbath*, as Saint *Hierome* turns upon the *Jewes*: wee have small cause to thinke that he should at that very time, impose the *Sabbath* as a Law upon his creatures.

(4) But to proceed. Others that have took part with *Catharinus* against *Tostatus*, have had as ill successe as he; in being forced either to grant the use of anticipation in the holy Scripture; or else to run upon a tenet, wherein they are not like to have any seconds. I will instance onely in two particulars, both *Englishmen*, and both exceeding zealous in the present cause. The first is *Doctor Bonnd*, who first of all did set a foot these *Sabbatarian speculations* in the Church of England, wherewith the Church is still disquieted. He determines thus. I deny  
 “saith he, but that the Scripture speaketh often of things,  
 “as though they had been so before, because they were  
 “so then, when the things were written. As when it is  
 “said of *Abraham*, that hee remooved unto a Mountaine  
 “Eastward of *Bethel*, whereas it was not called *Bethel*  
 “till above a hundred yeares after. The like may be said  
 “of another place in the Booke of *Judges* called *Bochin*,  
 “&c. yet in this place of *Genesis* it is not so. And why  
 “not so in this, as well as those? Because (saith he) *Moses*  
 “entreateth there of the sanctification of the Sabbath,  
 “not onely because it was so then when hee wrote that  
 “Booke, but specially because it was so even from the  
 “Creation. Which by his leave, is not so much a reason  
 “of his opinion, as a plain begging of the question. The  
 “second *Doctor Ames*, the first I take it, that sowed *Bonnds*  
 “doctrine of the Sabbath, in the Netherlands. Who saith  
 “expresly first, and in generall termes, *huiusmodi prolepses*  
 “*exemplum nullum in tota scriptura dari posse*, that no  
 “example of the like anticipation can be found in Scripture;  
 “the contrary whereof is already proved. After more  
 “warily, and in particular, *de huiusmodi institutione Pro-*  
 “*leptica*, that no such institution is set down in Scripture,  
 “by way of a *Prolepsis* or *Anticipation*, either in that Book,

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or in any other. And herein, as before I said, he is not like to find any seconds. We find it in the sixteenth of *Exodus*, that thus *Moses* said, *This is the thing which the Lord commandeth: Fill an Omer of it [of the Mannah] to be kept for your generations, that they may see the bread wherewith I have fed you in the Wildernesse, when I brought you forth from the land of Egypt.* It followeth in the text, that as the Lord commanded *Moses*, so *Aaron* laid it up before the testimony to be kept. Here is an ordinance of Gods, an institution of the Lords, and this related in the same manner, by anticipation, as the former was. *Lyra* upon the place affirms expresly, that it is spoken there *per anticipationem*: and so doth *Vatablus* too, in his Annotations on that Scripture. But to make sure worke of it, I must send *Doctor Ames* to schoole to *Calvin*, who tels us on this text of *Moses*, *non contexuit Moses historiam suo ordine, sed narrarem κατὰ χρονολογίαν interposita, melius confirmat, &c.* Indeed it could not well be otherwise interpreted. For how could *Aaron* lay up a pot of *Mannah* to be kept before the testimony, when as yet there was neither Arke, nor Tabernacle, and so no testimony before which to keep it. To bring this businesse to an end, *Moses* hath told us in the place before remembred, that the children of *Israel* did eat *Mannah* forty yeares, which is not otherwise true, in that place and time, in which he tells it, but by the helpe and figure of anticipation. And this Saint *Austin* noted in his questions upon *Exodus*, *significat scriptura per Prolepsin, i. e. hoc loco commemorando quod etiam postea factum est.* And lastly, where *Amesius* sets it downe for certain, that no man ever thought of an anticipation in this place of *Moses*, *qui præiudicio aliquo de observatione diei Dominica non prius fuit prius anticipatus*, who was not first possessed with some manifest prejudice against the sanctifying of the Lords day: this cannot possibly be laid against *Tostatus*, who had no enemy to encounter, nor no opinion to oppose, and so no prejudice. We cōclude then, that for this passage of the Scripture, we find

Verf. 32.

Verf. 34.

Verf. 35.

Qu. 62.

Verf. supra.

2. Edit. p. 10.

Medulla Theol.  
l. 2 c. 15, § 9.



find not any thing unto the contrary, but that it was set down in that place and time, by a plain and meer *anticipation*; and doth relate unto the time wherein *Moses* wrote: And therefore no sufficient warrant to fetch the *institution* of the *Sabbath*, from the *first beginnings*. One onely thing I have to adde, and thats the reason which moved *Moses*, to make this mention of the *Sabbath*, even in the first beginning of the Booke of God, and so long time before the *institution* of the same. Which doubtlesse was, the better to excite the *Jewes* to observe that day, from which they seemed at first to be much averse: and therefore were not onely to be minded of it, by a *Memento* in the front of the Commandement; but by an intimation of the *equity* and *reason* of it, even in the entrance of Gods Book, derived from Gods first resting on that day after all his works. *Theodore* hath so resolved it, in his *Questions* on the Book of *Genesis*, *Maxime autem Indais ista scribens, necessario posuit hoc, sanctificavit enim, ut majore cultu prosequantur Sabbatum. Hoc enim in legibus sancendis inquit, sex diebus creavit Deus, &c.*

(5) I lay an intimation of the *equitie* and *reason* of it, for thats as much as can be gathered from that place: though some have laboured what they could, to make the *sanctifying* of the *seventh day*, therein mentioned, a precept given by God to our Father *Adam* touching the *sanctifying* of that day, to his publicke worships. Of this I shall not now say much; because the practice will disprove it. Onely I cannot but report the minde and judgement of *Pererius* a learned *Jesuite*. Who amongst other reasons that he hath alleaged, to prove the observation of the *Sabbath* not to have took beginning in the first infancy of the World, makes this for one: that generally the Fathers have agreed on this, *Deum non aliud imposuisse Adamo praeceptum omnino, positum nisi illud de non edendo fructu arboris scientiae, &c.* that God imposed no other Law on *Adam*, then that of the forbidden fruit of the Tree of knowledge. Of which since he hath instanced in none

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particularly, I will make bold to lay before you some two or three; that so out of the *mouthes* of two or three witnesses the truth hereof may be established. And first we have *Tertullian*, who resolves it thus. *Namque in principio mundi ipsi Adæ & Evæ legem dedit, &c.* In the beginning of the World, the Lord commanded *Adam* and *Eve* that they should not eat of the fruit of the tree, which is in the middle of the Garden. Which Law (saith he) had been sufficient for their justification, had it been observed. For in that Law, all other precepts were included, which afterwards were given by *Moses*. *S. Basil* next, who tels us first, that abstinence or fasting was commanded by the Lord in *Paradise*. And then, *πρὸ πρῶτου ἐπολήν ἔλαβεν Ἀδὰμ ἀπὸ τοῦ ξύλου τῆ γνώσεως καλὸν καὶ πορνὸν, ὃ φάγεται, &c.* the first Commandement given by God to *Adam*, was that he should not eate of the tree of knowledge. The very same, which is affirmed by *Saint Ambrose* in another language, *Et ut sciamus non esse novum jejunium, primam illic legem, [i. e. in Paradiso] constituit de jejunio*. So perfectly agree in this, the greatest lights both of *African*, the *Easterne*, and the *Westerne* Churches. If so, if that the law of abstinence had been alone sufficient for the justification of our Father *Adam*, as *Tertullian* thinks; or if it were the first law, given by God unto him, as both *Saint Basil* and *Saint Ambrose* are of opinion: then was there no such law at all then made, as that of *sanctifying* of the *Sabbath*; or else not made according to that time and order, wherein this passage of the Scripture is laid down by *Moses*. And if not then, there is no other ground for this Commandement in the Booke of God, before the wandring of Gods people in the *Wildernesse*, and the fall of *Mannah*. A thing so cleere, that some of those, who willingly would have the *Sabbath* to have bin kept from the first Creation; and have not the confidence to ascribe the keeping of it, to any ordinance of God, but onely to the voluntary imitation of his people. And this is *Torniellus* way, amongst many others, who though he

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Adv. Judæos.

De jejunio.

Lib. de Elia &amp; jejunio c. 3.

Ann. 236,

attribute to *Enos* both set formes of prayer, and certaine times by him selected for the performance of that duty; *præcipue vero diebus Sabbati*, especially upon the Sabbath: yet he resolves it as before, that such as sanctified that day, if such there were; *non ex præcepto divino, quod nullum tunc extabat, sed ex pietate solum, id egisse*. Of which opinion, *Mercer* seemes to be, as before I noted. So that in this particular point, the *Fathers* and the *modern Writers*; the *Papist* and the *Protestant*, agree most lovingly together.

(6) Much lesse did any of the *Fathers*, or other ancient Christian Writers, conceive that sanctifying of the Sabbath, or one day in seven, was *naturally* ingrafted in the minde of man, from his *first creation*. Its true, they tell us of a *Law*, which *naturally* was ingrafted in him. So *Chrysostome* affirms, that neither *Adam*, nor any other man, did ever live without the guidance of this *Law*: and that it was imprinted in the soule of man, as soone as hee was made a living creature. ἔτε γὰρ ὁ Ἀδάμ, ἔτε ἄλλος ἀνθρώπος ἐδίδεκεν ὅτε φαίνεται ὡς νόμος ζήσας φυσικῶς. ὁμῶς τε γὰρ αὐτὸν ἐπλάσεν ὁ θεός, καὶ ἐκείον ἐνεπείθει τὸν νόμον αὐτοῦ. as that Father hath it. But neither he nor any other, did ever tell us that the Sabbath was a part of this *Law of nature*: nay, some of them expressly have affirmed the contrary. *Theodoret* for example, that these Commandments, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steale*, and others of that kind, *alios quoque homines natura edocuit*, were generally implanted by the *law of nature*, in the minds of men. But for the keeping of the Sabbath, it came not in by nature, but by *Moses law*. *At Sabbati observandi non natura magistra, sed latio legis*. So. *Theodoret*. And answerably thereunto *Sedulius* doth divide the law into three chiefe parts. Whereof the first is *de Sacramentis*, of signes and Sacraments, as Circumcision, and the Passover: the second is, *quæ congruit legi naturali*, the body of the *Law of nature*, and is the summary of those things which are prohibited by

In die 7.

In Rom. 7. 12.  
bon. 12.

In Ezech. 6. 20.

In Rom. 3.

by the words of God: the third and last, *factorum*, of rites and ceremonies (for so I take it is his meaning) as *new Moones and Sabbaths*; which cleerly doth exempt the Sabbath, from having any thing to doe with the *law of nature*. And *Damascen* assures too, that when there was no law enacted, nor any Scripture inspired by God, that then there was no Sabbath neither ὅτε γὰρ ἐκ ἡν νόμος, καὶ γραφή θεοπνευστος, ἔδει τὸ σαββατὸν τῷ θεῷ ἀφιέρωτο. To which three Ancients we might adde many more of these later times, \* *Ryvet* and \* *Agnes*, and divers others, who though they plead hard for the antiquity of the Sabbath: dare not referre the keeping of it, to the *law of nature*, but onely (as wee shall see anon) unto *positive lawes*, and *divine authority*. But hereof wee shall speake more largely when we are come unto the promulgating of this *Law*, in the time of *Moses*: where it will evidently appeare to be a *positive Constitution* onely, fitted peculiarly to the *Jewes*; and never otherwise esteemed of, then a *Jewish Ordinance*.

(7) Its true, that all men generally have agreed on this, that it is consonant to the *law of nature*, to set apart some time to Gods *publicke service*: but that this time should rather be the *seventh day*, then any other, that they impute not unto any thing in *nature*; but either to *divine, legal, or Ecclesiasticall* institution. The *Schoolmen, Papists, Protestants*, men of almost all persuasions in religion, have so resolved it. And for the Ancients, our *venerable Bede* assures us, that to the Fathers before the law, all dayes were equall; the *seventh day* having no prerogative before the others: and this he calls *naturalis Sabbati libertatem*, the liberty of the *naturall Sabbath*, which ought (saith he) to be restored at our Saviours coming. If so, if that the Sabbath or time of rest unto the Lord, was naturally left free and arbitrary, then certainly it was not restrained more unto one day thē another; or to the *seventh day*, more than to the *sixth* or *eighth*. Even *Ambrose Catharin*, as stout a chāpion as he was for the antiquity of the

De Or. h. d. fide  
l. 4. c. 24.\* In Decalog.  
\* Medulla  
ibid. l. 2. cap. 5.

In Luc. 19.

the Sabbath, finds himselfe at a losse about it. For having tooke for granted, as hee might indeed, that men by the prescript of *nature*, were to assigne *peculiar times* for the service of God; and adding that the very *Gentiles* used to do: is tain to shut up all with an *Ignoramus*. *Nescium modo quem diem precipue observarent prisci illi Descultores*. We cannot well resolve (saith hee) what day especially was observed by those who worshipped God in the times of old. Wherein he doth agree exactly with *Abulensis*, against whom principally he tooke up the bucklers; who could have taught him this, if he would have learnt of such a Master, that howsoever the *Hebrew* people, or any other, before the giving of the Law, were bound to let apart *some time* for religious duties: *non tamen magis in Sabbato, quam in quolibet aliorum dierum*, yet were they no more bound to the *Sabbath* day than to any other. So for the *Protestant* Writers, two of the greatest *Advocates* of the *Sabbath*, have resolved accordingly. *Quod dies ille solennis unus debeat esse in septimana, hoc positivum juris est*; that *Amesius* doctrine. And *Ryus* also saith the same, *Legē de Sabbato positivam, non naturalem agnoscimus*. The places were both cited in the former Section; and both doe make the *Sabbath* a mere *positive Law*. But what need more be said in so cleere a case; or what needs further *Witnesses* be produced to give in evidence, when wee have *consensum*. For *Doctor Bound*, who first amongst us here endeavoured to advance the *Lords day* into the place of the *Jewish Sabbath*; and tained a pedigree of the *Sabbath* even from *Adams* infancy: hath herein said enough to betray his cause, and those that since have either built upon his foundation; or beautified their undertakings with his collections. " Indeed (saith he) this law was given in the beginning, not so much by the *light of nature*, as the rest of the nine Commandements were; but by expresse words when God sanctified it. For though this be in the *law of nature*, that some dayes should be separated to Gods

In Exod. 20.  
Qu. 11.

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worship, as appears by the practice of the *Gentiles*: yet that it should be every *seventh day*, the Lord himselfe set down in expresse words; which otherwise by the *light of nature* they could never have found. So that by his confession, there is no *Sabbath* to be found in the *law of nature*: no more then by the testimony of the *Fathers*, in any *positive law*, or divine appointment, untill the *Decalogue* was given by *Moses*.

(8) Nay, *Doctor Bound* goeth further yet; and robs his friends & followers of a speciall argument. For where *Danens* asks this questiō, *Why one of seven rather then one of eight or nine*; and therunto makes answer, that the number of seven doth signifie perfection and perpetuities: First, saith the Doctor, I doe not see that proved, that there is any such mysticall signification, rather than of any other. And though that were granted, yet doe I not find that to be any cause at all in Scripture, why the *seventh day* should be commanded to be kept holy, rather then the *sixth*, or *eighth*. And in the former page. The speciall reason why the *seventh day* should be rather kept than any other, is not the excellencie or perfection of that number, or that there is any mystery in it, or that God delighteth more in it, than in any other: though, I confesse (saith hee) that much is said that way, both in divine and humane Writers. Much hath been said therein; indeed, so much, that we may wonder at the strange niceties of some men, and the unprofitable pains they have tooke amongst them, in learching out the mysteries of this number; the better to advance, as they conceive, the reputation of the *Sabbath*. *Aug. Steuchius* hath affirmed in generall, that this day and number is most naturall, and most agreeable to divine imployments, and therefore in *omni aetate inter omnes gentes habitus venerabilis & sacer*, accounted in all times and Nations, as most venerable; and so have many others said since him. But he that lead the way unto him, and to all the rest, is *Philo* the Jew; who being a great follower of *Plato*, tooke up his

2. Ed. p. 11.  
& 16.

1b. p. 69.

In Gen. 2.

way

way of trading in the mysteries of severall numbers; wherein he was so intricate and perplexed, that *numero* Platonis *obscurus*, did grow at last into a Proverbe. This *Philo* therefore *Platonizing*, first tells us of this number of seven, *ἐν ᾧ δὴ ἐπὶ τῆς ἡμετέρας ἀνομήτου δύνατο πάλιν φέρει αὐτῆς*, that he perswades himsele, there is not any man able sufficiently to extoll it; as being farre above all the powers of *Rhetoricke*: and that the *Pythagoreans* (from them first *Plato* learnt those trifles) did usually resemble it, *καὶ ἡμεῖς τῶν συμπαρόντων*, even to *Iove* himsele. Then, that *Hippocrates* doth divide the life of man into *seven* ages, eachage contayning *seven* full yeares; to which the changes of mans constitution are all framed and fitted: as also that the *Beare*, or *Arcturus*, as they use to call it, and the constellation called the *Pleiades*, consist of *seven* starres severally, neither more nor lesse. Hee shewes us also, how much nature is delighted in this number, *καίτοι δὲ ἡ φύσις ἡδοναυμένη*, as *viz.* that there are *seven* Planets, and that the Moone quartereth every *seventh* day, that Infants borne in the *seventh* moneth are usually like enough to live; that there are *seven* severall motions of the body, *seven* intrailes, so many outward members, *seven* holes, or out-lets, in the same, *seven* sorts of excrements; as also that the *seventh* is the *criticall* day in most kindes of maladies. And to which purpose this, and much more of the same condition, every where scattered in his Writings; but to devise some naturall reason for the *Sabbath*. For so he manifests himsele in another place. *Τὸ γὰρ ταῦς ἐξ ὁμοίας ἡδὴ τὸν νόμον αὐτοῖς εἶπον*, &c. "Now why God chose the *seventh* day, and established it " by law for the day of rest, you need not aske at all of me, " since both *Physicians* and *Philosophers* have so oft declared, of what great power and vertue that number is, as " in all other things, so specially on the nature and state " of man. *Οὗτος ὁ τῆς ἐξ ὁμοίας λόγος*. And thus (saith he) you " have the reason of the *seventh* day *Sabbath*. Indeed *Philosophers* and *Physicians* and other learned men of great

TuT. ad Attic. l.  
7. Ep. 13.  
De mundi epist.  
cio.

De legis Allig. l. 1

Ap. Euseb. Prae.  
par. l. 8. c. 7.

great name and credit, have spoken much in honour of the number of seven, and severally impute great power unto it in the workes of nature; and severall changes of mans body. Whereof see *Conserinus de die natali, cap. 12.* *Varro* in *Gellius lib. 3. c. 10.* *Hippocrates*, *Solon*, and *Hermippus Beritus* in the sixth Booke of *Clemens of Alexandria*, besides divers others. Nay, it grew up so high in the opinion of some men, that they derived it at the last, *ἀπὸ τῆς σεβασμῆς*, i. e. *ab insita majestate*. So *Philo* tels us. *Macrobius* also saith the same. *Apud veteres etiam vocitatur. quod græco nomine testabatur venerationem debitam numero*. Thus he in *Somnio Scipionis*.

De legis Allig.  
gor.

(9) But other men as good as they find no such mystery in this number, but that the rest may keepe pace with it, if not goe before it: and some of those which so much magnifie the *seventh*, have found, as weighty mysteries in many of the others also. In which I shall the rather enlarge my selfe, that seeing the exceeding great both contradiction and contention that is between them in these needlesse curiosities; we may the better finde the slightnesse of those arguments, which seeme to place a great *moralitie* in this number of *seven*; as if it were by nature the most proper number for the service of God. And first, whereas the learned men before mentioned, affixe a speciall power unto it in the workes of nature, *Iustine the Martyr* plainly tels us, *ὅτις τὸ δῆλον ὅτι φύσις, &c.* that the accomplishment of the workes " of nature is to bee ascribed to nature onely, not " unto any period of time, accounted by the number of *seven*: and that they oft times come to their " perfection sooner, or later, then the said periods; " which could not be, in case that nature were ob- " servant of this number, as, they say, shee is, and not " this number tied to the course of nature. *ἐχὼ ἐξ ὁμοίας ἐν ἐστὶν ἀπὸ τῆς ἐκκαμψίσεως τὸν ἔργον ὁ φύσις, &c.* There- " fore (saith hee) this number hath no influence on the " workes of nature. Then whereas others attribute I know not what perfection to this number above all the rest;

Respons. ad  
qu 69.

rest; *Cicero* affirming that it is *plenus numerus*; *Macrobius*, that it is *numerus solidus & perfectus*: *Bodinus* doth affirme expressly, *neutrum de septenario dici potest*, that neither of those attributes is to be ascribed unto this number; that the *eight* number is a *solid* number, although not a *perfect* one; the *sixt* a *perfect* number also. Now as *Bodinus* makes the *eighth* more *solid*, and the *sixt* more *perfect*; so *Servius* on these words of *Virgil*, *Septima post decimam felix*, prefers the *tenth* number a farre deale before it: *Ut primum locum decima ferat, quæ sit valde felix; secundum septima, ut quæ post decima felicitatem secunda sit*. Nay, which may seeme more strange then this, the *Arithmeticians* generally, as we read in *Nyssen*, make this seventh number to bee utterly barren and unfruitfull, *ὅτι σπρωγὴ τις ἐστὶ ἐν τῇ ἐβδομῃ*. But to go forwards in this matter. *Macrobius* who before had said of this number of *seven*, that it is *plenus & venerabilis*; hath in the same Booke laid of the number of *one*, that it is *principium finis & omnium*, and that it hath a speciall reference or resemblance unto God on high: which is by farre the greater commendation of the two. And *Hierom*, that however there be many mysteries in the number of *seven*: *prima tamen beatitudo est, esse in primo numero*, yet the prime happinesse or beatitude is to be sought for in the first. So for the *third*, *Origen* generally affirms that it is *aptus sacramentis*, even made for mysteries: and some particulars he nameth. *Macrobius* findeth in it all the naturall faculties of the Soule; *λογιστικὴν*, or rational; *θυμητικὴν*, or irascible, and last of all *ἐπιθυμητικὴν*, or concupiscible. Saint *Athanasius* makes it equall altogether with the *seventh*; the one being no lesse memorable for the *holy Trinitie*, then the other for the Worlds Creation. And *Servius* on these words of *Virgil*, *numero Deus impari gaudet*, saith that the *Pythagoreans* hold it for a perfect number, and do resemble it unto God, *à qua principium & medium, & finis est*. Yet on the contrary, *Bodinus* takes up *Aristotle*, *Plutarch*, and *Lactantius*, for saying that the *third* is a *perfect* number: there being in his reckoning

De Republ. l. 4.

In Georgic. I.

Oratio secunda.

In Amos 5.

In Gen. hom. 8.

Ad Antioc. qu. 51.

In Eclog. 3.

De republ. l. 4.

reckoning, but foure *perfect* numbers in 100000; which are 6. 28. 496. & 8128. Next for the *fourth*, *Philo*, not onely hath assured us, that it is *ἀειδὴς τελεῖς*, a *perfect number*, *Bodinus* contradicts him: but that it is highly honoured, as amongst *Philosophers*, so by *Moses* also, who hath affirmed of it, that it is, *αγιος & ἀειρετος*, both holy, and prayse-worthy too. And for the mysteries thereof, *Clemens* of *Alexandria* tels us, that both *Iehovah* in the *Hebrew*, and *Θεός* in the *Greece*, consisteth of foure letters onely: and so doth *Deus* in the *Latine*. *Nazianzen* further doth enforme us, that as the *seventh* amongst the *Hebrew*, so was the *fourth* honoured by the *Pythagoreans*: *ὅν δὲ καὶ ὅρκον πεποιθὺνται*, and that they used to sweare thereby when they tooke an oath. Yet for all this, Saint *Ambrose* thought this number not alone unprofitable but euen dangerous also. *Numerum quartum plerique canent & inutile putant*, as he in his *Hexameron*. Then for the *fift*, *Macrobius* tels us that it comprehendeth all things both in the Heavens above, and the earth below. And yet by *Origen* it is placed indifferently, partly in *laudabilibus*, partly in *culpabilibus*; there being *five foolish Virgins* for the *five wise ones*.

(10) Now let us looke upon the *sixt*, which \* *Beda* reckoneth to be *numerus perfectus*; and *Bodin*, \* *primus perfectorum*. \* *Philo*, and generally the \* *Pythagoreans* doe affirme the same. Yet the same *Bodin* tells us in the selfe-same Booke, that howsoever it be the first perfect number, such as according unto *Plato*, did sort most fitly with the workmanship of God: *Videmus tamen vilissimis animantibus convenire*, yet was it proper, in some sort, to the vilest creatures. As for the *eighth*, *Hesychius* makes it an expression, or figure of the world to come. *Macrobius*, tells us that the *Pythagoreans* used it as an *Hieroglyphick* of Iustice, *quia primus omnium solvitur in numeros pariter pares*; because it will be alwayes divisible into even or equall members. Nay, whereas those of *Athens* did use to sacrifice to *Neptune*, on the *eighth* day of every moneth: *Plutarch* hath found out such a mysticall

De mundi opif.

De Abraham.

Strom. l. 5.

Orat. 44.

Lib 4. c. 9

In Levitic. hom. 6

\* In Gen. 2.

\* De republ. l. 4.

\* De mundi

opif.

\* Clem Alex.

Strom l. 4.

In Levit. 12.

In Theog.

reason for it, out of the nature of that number; as others in the number of seven, for the moralitie of the Sabbath.

" They sacrifice (saith he) to Neptune on the eighth day of every moneth, because the number of eight is the first Cube, made of even numbers, and the double of the first square: τὸ μόνιμον καὶ ἀσάλευτον θεῶν ἔχει καὶ θεὸς ἀνδράνων, which doth represent an immoveable stedfastnesse properly attributed to the might of Neptune; whom for this cause wee name *Asphaltus* and Γαυρόχος, which signifieth the safe keeper and stayer of the earth. As strong an argument for the one, as any mystérie or moralitie derived from numbers, can be for the other. But if we looke upon the tenth, we find a greater commendation given to that, then to the seventh: yea, by those very men themselves, to whom the seventh appeared so sacred. *Philo* affirms thereof, \* that of all numbers it is most \* absolute and complete; not meanly celebrated by the Prophet *Moses*; most proper and familiar unto God himself; \* that the powers and vertues of it are innumerable: and finally, that learned men did call it *ἀριθμὸν quasi δεκάδα*, because it comprehended in it selfe all kind of numbers. With whom agree *Macrobius*, who stiles it *numeronum perfectissimum*; and \* *Clemens Alexandrinus*, who gives it both the attributes of holiness and perfection, \* *Nazianzen* and \* *Athanasius* are as full, as they. And here this number seemes to mee to have got the better: there being nothing spoken in disgrace of this, as was before of the seventh, by severall Authours there remembered. So that for ought I see, in case the argument be good for the moralitie of the Sabbath, we may make every day, or any day a Sabbath, with as much reason as the seventh: and keepe it on the tenth day, with best right of all. *Adro argumentu ab absurdo perita ineptos habent exitus*, said *Lactantius* truly. Nay, by this reason, we need not keepe a Sabbath oftner, then every thirtieth day, or every fiftieth, or every hundreth: because those numbers have been noted also to containe great mysteries, and to be perfecter too then others. For

\* *De mundi opific.*  
\* *De congressu erudit. gr.*  
\* *De Decalogo.*

\* *Strom.* l. 6.

\* *Qu. ad An- tiocb.* 51.  
\* *Orat.* 12.

*Origen*

*Origen* hath plainly told us, that it wee looke into the Scriptures, *invenies nulla magnarum rerum gesta sub tricenario & quinquegenario contineri*; we shall find many notable things delivered to us in the numbers of thirtie and fiftie. Of fiftie more particularly *Philo* affirms upon his credit, that it is ἀγιώτατος καὶ φυσικώτατος ἀριθμὸν, the holiest and most naturall of all other numbers: and *Origen* conceived so highly of it, that he breaks out into a *timeo hujus numeri secreta discatere*, and durst not touch upon that string. So lastly for the Centenary the same Authour tels us, that it is *plenus* and *perfectus*, no one more absolute. Wee may have *Sabbaths* at our will, either too many, or too few, if this plea be good.

(11) Yea, but perhaps, there may be some thing in the Scripture, whereby the seventh day may be thought more capable, in nature, of so high an honour. Some have so thought indeed, and thereupon have mustered up all those texts of Scripture, in which there hath beene any good expressed or intimated which concerns this number, or is reducible unto it. *Bellarmino* never took more pains, out of that fruitlesse topick to produce seven Sacraments: then they have done from thence to derive the Sabbath. I need not either name the men, or recite the places: both are knowne sufficiently. Which kind of prooffe if it be good, we are but where we were before, amongst our Ecclesiasticall and humane Writers. In this, the Scriptures will not helpe us, or give the seventh day naturally, and in it selfe, more capability or fitnessse for Gods worship, then the ninth or tenth. For first the Scriptures give not more honour to this number in some texts thereof, then it detracts from it in others: and secondly, they speake as highly of the other numbers, as they doe of this. The Iesuite *Pererius* shall stand up, to make good the first; and Doctor *Cracanthorp* to avow the second. *Pererius* first resolves it cleerly, *numeronum Septenarium etiam in rebus pessimis & execrandis sapenumero positum esse in Scriptu-*

*In Gen. b. m. 1.*

*De vita con- templ.*

*In Num. l. cm. 3.*

*In Gen. b. m. 2.*

*In Gen. b. m. 17.*



ra sacra. As for example. *The evill spirit* (saith Saint Luke) brought with him seven spirits worse then himselfe: and out of Mary Magdalen did Christ cast out seven Devils, as Saint Marke tels us. So in the Revelation, Saint John informes us of a Dragon that had seven heads and seven Crownes, as also of seven plagues, sent into the earth, and seven Viols of Gods wrath poured out upon it. (He might have told us had he listed, that the purple beast whereon the great Whore rid, had seven heads also, and that shee fate upon seven Mountaines.) It's true (saith hee) which David tels us, that hee did prayse God seven times a day: but then as true it is, which Solomon hath told us, that the just man falleth seven times a day. So in the booke of Genesis, we have seven leane kine, and seven thinne eares of Corn; as well as seven fat Kine, and seven full Eares: To proceed no further. *Pererius* hereupon makes this generall resolution of the case; *Apparet igitur eosdem numeros, aequi bonis & malis poni, & usurpari in sacra scriptura.* Next whereas those of Rome, as before I noted, have gone the same way to find out seven Sacraments: our *Cracanthorpe*, to shew the vanitie of that argument, doth the like, for the prooffe of two. *Quod & si nobis fas esset, &c.* If it were lawfull for us to take this course, we could produce more for the number of two, then they can for seven. As for example, God made two great lights in the Firmament, and gave to man two eyes, two eares, two feet, two hands, two armes. There were two Nations in the wombe of Rebecca, two tables of the Law, two Cherubins, two Sardonich stones in which were written the names of the tonnes of Israel. Thou shalt offer to the Lord, two Rams, two Turtles, two Lambes of an yeere old, two young Pigeons, two Hee-goats, two Oxen for a peace-offering. Let us make two Trumpets, two Doores of the wood of Olives, two Nets, two Pillars. There were two Hornes of the Lambe, two Candlesticks, two Olive branches, two Witnesses, two

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Prophets, two Testaments; and upon two Commandments hang all the Law and the Prophets, saith our Saviour. *Congruentius facile vinceremus, si nobis in hunc campum descendere libet, &c.* We should (saith he) presume of an easie victory, should we thus dally with congruities, as doe those of Rome. Hence we conclude, that by the light of Scripture, we find not anything in nature, why either every seventh day should; or every second day should not be a Sabbath. Not to say any thing of the other numbers, of which the like might be affirmed, if we would trouble our selves about it.

(12) Its true, this tricke of trading in the mysteries of numbers, is of long standing in the Church, and of no lesse danger: first borrowed from the *Platonists* and the *Pythagoreans*; by the ancient Hereticks, *Marcion*, *Valentinus*, *Basilides*, and the rest of that damned crew; the better to disguise their errours, and their palliate impieties. Some of the Fathers afterwards tooke up the devise, perhaps to foyle the Hereticks at their own weapons: though many of them purpotely declined it. Sure I am *Chrysostome* dislikes it. Who on those words in the 7. of Genesis, by seven & by seven (which is the number now debated) doth instruct us thus. Πολλοὶ γὰρ πολλὰ περὶ τῆς μυθολογίας, καὶ ἐντεῦθεν ἀφορμὴν λαμβάνοντες παραπλήσις ἀριθμῶς ἐπιδείκνυνται, &c. Many (saith hee) doe tell strange matters of this fact, and taking an occasion hence, make many observations out of severall numbers. Whereas not observation, but onely an unseasonable curiositie hath produced those fictions, Ὅθεν καὶ αἱ πλείους τῶν αἱρέσεων ἐτεχίσθησαν, from whence so many heresies had their first originall. For oftentimes (that out of our abundance we may fit their fancies) wee finde the even or equall number no lesse commemorated in holy Scripture, as when God sent out his Disciples by two, and two: when he chose twelve Apostles, and left foure Evangelists. But these things it were needles to suggest to you,

C 4

who

In Gen. hom 24

“ who have so many times beene lessened, τοῖς τοῖς τοῖς ἀπορρεῖται τὰς ἀνοίας, to stop your eares against such follies. Saint *Augustine* also, though hee had descanted awhile upon the mysteries of this number : yet he cuts off himselfe, in the very middle, as it were, *Ne scientiolam suam leviter magis quam utiliter, jactare velle videatur*; lest hee should seeme to shew his reading, with more pride, then profit. And thereupon he gives this excellent rule, which I could wish had beene more practised in this case; *Habenda est itaque ratio moderatio- nis & gravitatis, ne forte cum de numero multum loquimur, mensuram & pondus negligere judicemur*. Wee must not take, saith hee, so much heed of numbers, that wee forget at the last, both weight and measure. And this wee should the rather doe, because that generally there is no rule layd downe, or any reason to be given in nature, why some particular numbers have been set apart for particular uses, when other numbers might have served: why *Hiericho* should be rather compassed seven times, then sixe or eight; why *Abraham* rather trained three hundred and eightene of his servants, then three hundred and twenty; or why his servant tooke ten Camels with him into *Padan Aram*, and not more or lesse: with infinite others of this kind in the *Law Leviti- call*. Yet I deny not, but that some reason may be given, why in the Scripture, things are so often ordered by *sevens* and *sevens*: viz. as *Iustin Martyr* tels ἵνα συλαχ- σῇ ἡ κτίσις τῆς τοῦ κόσμου ποιήσεως, the better to preserve the memory of the Worlds Creation. Another reason may be added, which is, by this inculcating of the number of *seven*, unto the *Jewes*, to make that people, who otherwise were at first averse from it, as before I noted, continually mindfull of the *Sabbath*. *Numerum septenarium propter Sabbatum Iudaeis familiarem esse*, was the obser- vation of Saint *Hierom*. To draw this point unto an end, It is apparant by what hath before been spoken, that there

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De Civit. Dei,  
l. 11. c. 31.

Respons. ad qu.  
69.

In Esaiæ 4.

is no *Sabbath* to be found in the beginning of the World, or mentioned as a thing done, in the second of *Genesis*: either on any strength of the Text it self, or by immediate ordinance and command from God, collected from it, or by the law and light of nature imprinted in the soule of man, at his first creation: much lesse by any naturall fit- nesse in the number of *Seven*, whereby it was most capable in it selfe of so high an honour, which first premised, we shall the easier see what hath been done in point of practice.

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CHAP.

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## CHAP. II.

That there was no SABBATH kept, from  
the Creation, to the Flood.

(1) Gods rest upon the seventh day, and from what hee rested. (2) Zanchius conceit touching the sanctifying of the first leventh day, by Christ our Saviour (3) The like of Torniellus, touching the sanctifying of the same, by the Angells in Heaven (4) A generall demonstration that the Fathers before the Law, did not keepe the Sabbath. (5) Of Adam, that he kept not the Sabbath. (6) That Abel, and Seth did not keepe the Sabbath. (7) Of Enos, that hee kept not the Sabbath. (8) That Enoch and Methusalem did not keepe the Sabbath. (9) Of Noah, that hee kept not the Sabbath. (10) The Sacrifices and devotions of the Ancients were occasionall.

(1)



ow little ground there is, whereon to build the originall of the Sabbath, in the second of Genesis, wee have at large declared in the former Chapter. Yet wee deny not but that Text affords us a sufficient intimation of the equity and reason of it, which is Gods rest upon that day after all his works that hee had made. Not as once Celsus did object against the

Origen contra  
Gels. l. 6.

the Christians of his time, as if the Lord, *ὡς τις ἀρτι-  
πλοῦς πομπῆς χειρτεχῆς*, &c. like to some dul artificer, was  
weary of his labours, and had need of sleepe: for he spake  
the word onely and all things were made. There went  
no greater labour to the whole creation, then a *dixit Do-  
minus*. Therefore Saint *Austin* rightly noteth, *nec cum  
creavit defessus, nec cum cessavit refectus est*; that God  
was neither weary of working, nor refreshed with rest-  
ing. The meaning of the Text is this, that hee desisted  
then, from adding any thing, *de novo*, unto the World by  
him created: as having in the six former dayes, fashioned  
the Heaven and Earth, and every thing in them contain-  
ed; and furnished them with all things necessary, both  
for use and ornament. I say, from adding any thing, *de  
novo*, unto the World by him created; but not from go-  
verning the same: which is a worke by us as highly to be  
prized, as the first creation; and from the which God  
never resteth. *Sabbaths* and all dayes are alike in respect  
of providence: in reference to the universall government  
of the World and Nature. *Semper videmus Deum ope-  
rari, & Sabbatum nullum est in quo Deus non operetur,  
in quo non producat Solem suum super bonos & malos.* No  
*Sabbath*, whereon God doth rest from the administrati-  
on of the World by him created, whereon hee doth  
not make his Sun to shine both on good and bad; where-  
on he raines not plenty, upon the sinner and the just, as  
*Origen* hath truly noted. Nor is this more, then what  
our Saviour said in his holy Gospell. *I worke (saith he) and  
my Father also worketh.* A saying, as saith Saint *Austine*  
notes, at which the *Jewes* were much offended, our Sa-  
viour meaning by those words that God rested not, *nec  
ullum sibi cessationis statuisset diem*, and that there was no  
day wherein he tended not the preservation of the crea-  
ture: and therefore for his own part, he would not cease  
from doing his Fathers businesse, *ne Sabbatis quidem*,  
no though it were upon the Sabbath. By which it see-  
meth, that when the Sabbath was observed, and that if  
still

De Genad lib 1.  
4. c. 14.

Hom 23. in  
Num.

Contra Faustum  
Man. l. 16. c. 6.

still it were in force, it was not then, and would not be unlawful unto any now, to look to his estate on the Sabbath day, and to take care that all things thrive and prosper which belong unto him: though he increase it not, or adde thereto by following, on that day, the workes of his daily labour. And this according to their rules, who would have Gods example so exactly followed, in the Sabbaths rest: who rested, as we see, from creation onely, not from preservation. So that the rest here mentioned, was as before I said, no more then a cessation or a leaving off, from adding any thing, as then, unto the World by him created. Vpon which ground, hee afterwards designed this day for his *holy Sabbath*, that so by his example the *Jewes* might learne to rest from their Worldly labours; and be the better fitted to meditate on the workes of God, and to commemorate his goodnesse manifested in the Worlds Creation.

(2) Of any other *sanctification* of this day, by the Lord our God, then that he rested on it now, and after did command the *Jewes* that they should sanctifie the same, we have no *Constat* in the Scriptures: nor in any Author, that I have met with, untill *Zanchies* time. Indeed hee tels us, a large story of his owne making, how God the Sonne came down to *Adam*, and sanctified this first *Sabbath* with him; that hee might know the better how to doe the like. *Ego quidem non dubito, &c.* I little doubt, saith he, (I will speake onely what I thinke, without wrong or prejudice to others, I little doubt) but that the Sonne of God, taking the shape of man upon him was busied all this day in most holy conferences with *Adam*; that he made known himselfe both to him, and *Eve*; taught them the order that he used in the Worlds creation; exhorted them to meditate on those glorious works; in them to prayse the Name of God, acknowledging him for their Creatour; & after his example, to spend that day for ever, in these pious exercises. I doubt not, finally, saith hee, but that hee taught them on that

De creat hami-  
nist, l. ad finem.

“ day

“ day the whole body of divinity: and that he held them  
“ busied all day long, in hearing him, and celebrating  
“ with due prayses their Lord and God; and giving  
“ thanks unto him for so great and many benefits as  
“ God had graciously vouchsafed to bestow upon them.  
“ Which said, he shuts up all with this conclusion. *Hec  
“ est illius septimi diei benedictio & sanctificatio, in qua fi-  
“ lius Dei una cum patre & spiritu sancto, quievit ab ope-  
“ re quod fecerat.* This was (saith hee) the blessing and  
“ sanctifying of that seventh day, wherein the Sonne of  
“ God together with the Father and the Holy Ghost,  
“ did rest from all the workes that they had made. How  
*Zanchie* thwarts himselfe in this, wee shall see hereafter.  
Such strange conceptions, though they miscarry not in  
the birth: yet commonly they serve to no other use, then  
monsters in the works of nature, to be seen and shewne;  
with wonder at all times, and sometimes with pitie. Had  
such a thing occurred in *Pet. Comestors supplement*, which  
he made unto the Bible, it had been more tolerable. The  
*Legendaries* and the *Rabbins* might fairely also have been  
excused, if any such devise had been extant in them. The  
gravity of the man makes the tale more pittifull, though  
never the more to be regarded. For certainly, had there  
been such a weighty conference between God and Man;  
and so much tending unto information, and instruction:  
it is not probable, but that we should have heard thereof  
in the holy *Scriptures*. And finding nothing of it there,  
it were but unadvisedly done, to take it on the word and  
credit of a private man. *Non credimus quia non legimus*,  
was in some points Saint *Hieroms* rule; and shall now be  
ours.

Scen. 5.

(3) As little likelihood there is, that the *Angels* did  
observe this day and sanctifie the same to the Lord their  
God: yet some have been so venturous as to affirme it.  
Sure I am *Torniellus* saith it. And though he seem to have  
some Authors, upon whom to cast it; yet his approving  
of it, makes it his, as well as theirs who first devised it.

Annal. d. 7.

Qui-

*Quidam, non immerito, existimant hoc ipso die in Caelis omnes Angelorum choros, speciali quadam exultatione in Dei laudes prorupisse, quod tam praeclarum & admirabile opus absolvisset.* Nay, he, and they, who ever they were, have a Scripture for it; even Gods words to *Iob*: *Where wast thou when I laid the foundations of the earth; when the morning starres sang together, and all the sonnes of God shouted for joy?* Who, and from whence those *Quidam* were, that so interpreted Gods words, I could never finde; and yet have took some pains to seek it. Sure I am, Saint *Austin* makes a better use of them, and comes home indeed unto the meaning. Some men, it seemes, affirmed that the *Angels* were not made, till after the sixe dayes were finished, in which all things had been created: and he referres them to this Text for their confutation. Which being repeated, he concludes. *Iam ergo erant Angeli, quando facta sunt sydera, facta autem sunt sydera die quarto.* Therefore (saith he) the *Angels* were created before the *Starres*; and on the fourth day were the *starres* created. Yet *Zanchius*, and those *Quidam*, be they who they will, fell short a little of another conceit of *Philos*, who tels us that the *Sabbath* had a privilege above other dayes, not onely from the first Creation of the World (though that had beene enough to set out the *Sabbath*: ) ἀλλὰ καὶ πρὸ τῆς ἐξαυτῆ καὶ πάντος αἰῶντος γένεσις, but even before the *Heavens* and all things visible were created. If so it must be sanctified by the *holy Trinitie*, without the *tongues* of *men* and *Angels*: and God, not having worked, must rest; and sanctifie a time, when no time was; But to return to *Torniellus*, however those *Quidam* did mislead him, & make him think that the first *Sabbath* had been sanctified by the *holy Angels*; yet he ingenuously confesseth that sanctifying of the *Sabbath* here upon the earth was not in use till very many ages after, not till the Law was given by *Moses*. *Veruntamen in terris ista Sabbati sanctificatio non nisi post multa secula in usum venisse creditur, nimirum temporibus Moysis, quando sub precepto data est filiis Israel.* So *Torniellus*. (4) So

38, 4, 6.

De civit. Dei, l.  
11. c. 9.De vita Moysi  
lib. 3.

Annal. d 7.

(4) So *Torniellus*, and so farre unquestionable. For that there was no *Sabbath* kept amongst us men, till the times of *Moses*, the *Christian Fathers* generally, and some *Rabbins* also, have agreed together. Which that we may the better shew, I shall first let you see what they say in generall, and after what they have delivered of particular men, most eminent in the whole story of Gods Booke, untill the giving of the Law. And first that never any of the *Patriarkes* before *Moses* time, did observe the *Sabbath*, *Iustin* the *Martyr* hath assured us; Τὸς ὑπὸ Μωϋσεως καὶ Ἀβελὰν δικαίους καὶ ἐναείους θεῷ γινόμενους, οὐτε ἀνεγκύσια πεποιημένους, μήτε τὰ σάββατα φυλάξαντας. None of the righteous men, saith he, and such as walked before the Lord, were either circumcised or kept the *Sabbath*, untill the severall times of *Abraham* and *Moses*. And where the *Iewes* were scandalized, in that the *Christians* did eat hot meats on the *Sabbath* dayes: the *Martyr* makes reply, that the said just and righteous men, not taking heed of any such observances, μεμαρτύρηται ἀπὸ τοῦ θεοῦ αὐτῶν, obtained a notable testimony of the Lord himselfe. So *Irenaeus*, having first told us that *Circumcision* and the *Sabbath* were both given for signes; and having spoke particularly of *Abraham*, *Noah*, *Lot*, and *Enoch*, that they were justified without them: addes for the close of all, that all the multitude of the faithfull before *Abraham* were justified without the one; Et *Patriarcharum eorum qui ante Moysen fuerunt*, and all the *Patriarkes* which preceded *Moses*, without the other. *Tertullian* next, disputeth thus against the *Iewes*, that they which think the *Sabbath* must be still observed, as necessary to salvation; or *Circumcision* to be used upon pain of death: *Doceant in Pratoritum justos sabbatiasse, aut circumcidisse, & sic amicos Dei effectos esse*; ought first of all, saith he, to prove, That the *Fathers* of the former times were circumcised or kept the *Sabbath*, or that thereby they did obtaine to be accounted the friends of God. Then comes *Eusebius* the Historian, and he makes it good, that the Religion of the *Patriarchs* be-

Dial. cum Tryph

Adv. haeres. l. 4.  
c. 30.

Adv. Judaeos.

Hist. l. 1. c. 4.

before *Moses Law*, was nothing different from the Christian : and how proves he that? *ἔτι ἐν αὐτοῖς πνεύματος περιτομῆς ἔμελλεν, ὅτι οὐδὲ ἡμῶν ἡ σαρκῶν ἐπιτηδεύσεως, ὅτι οὐδὲ ἡμῶν.* They were not circumcised, no more are we; they kept not any Sabbath, no more doe we : they were not bound to abstinence from sundry kinds of meates, which are prohibited by Moses ; nor are wee neither. Which argument he also useth to the self-same purpose in his first Booke, *de demonstr. Evang.* and sixth Chapter. And in his seventh, *de preparatione*, he resolves it thus, *Ἐξ ἧται δὲ ὁ πρῶτος ἐν Μωσῆτι τοῖς χρόνοις.* &c. The Hebrewes which preceded Moses, and were quite ignorant of his Law (whereof he makes the Sabbath an especiall part) disposed their wayes according to a voluntary kind of pietie, *ὥς μὲν τὸ κατὰ τὴν φύσιν κατισχυμένοι, framing their lives and actions to the law of nature.* This argument is also used by *Ephranius*, who speaking of the first ages of the World, informs us that as then there was no difference among men, in matters of opinion, no *Judaisme*, nor kinde of heresie whatsoever : *ἀλλ' ἡ νῦν πίστις, ἐμπολιστευομένη ἐν τῇ ἀρετῇ ἀπὸ τοῦ θεοῦ καὶ διὰ τὴν ἐκκλησίαν, ἀπ' ἀρχῆς ἔσται.* &c. but that the faith doth now flourish in Gods Church was from the beginning. If so, no Sabbath was observed in the times of old, because none in his. I could enlarge my Catalogue, but that some testimonies are to be reserved to another place: when I shall come to shew you, that the commandement of the Sabbath was published to Gods people, by Moses onely; and that to none but to the *Iewes*. After so many of the Fathers, the moderne Writers may perhaps seeme unnecessary ; yet take one or two. First, *Musculus*, (as Doctour *Baund* informes mee, for I take his word) who tels us that it cannot bee proved that the Sabbath was kept before the giving of the Law, either from *Adam* to *Noah*, or from the flood to the times of *Moses*, or of *Abraham* and his posterity. Which is no more then what wee shall see shortly out of *Enochius*. *Hospinian* next, who though he saie would have the sanctifying of the

Cap. 6.

Adv hereses  
l. 1. n. 5.

See Ch. 4.

2 Edit p 12.

De fide 1 cap 3

the Sabbath, to be as old as the beginning of the World ; yet he confesseth at the last, *Patris idcirco Sabbatum observasse ante legem*, that for all that it cannot be made good by the Word of God, that any of the *Fathers* did observe it, before the Law. These two I have the rather cited, because they have beene often vouched in the public-like controversie, as men that wished well to the cause, and say somewhat in it.

(5) We are now come unto particulars. And first we must begin with the first man *Adam*. The time of his Creation as the Scriptures tels us, the sixt day of the week, being as *Scaliger* conjectured in the first Edition of his Worke, the three and twentieth day of *Aprill*; and so the first Sabbath, *Sabbatum primum*, so hee calls it, was the foure and twentieth. *Petavius*, by his computation, makes the first Sabbath to be the first day of *November*; and *Scaliger*, in his last Edition, the five and twentieth of *October*: more neere to one another then before they were. Yet saith not *Scaliger*, that that *primum Sabbatum* had any reference to *Adam*, though first he left it so at large, that probably some might so conceive it: for in his later thoughts he declares his meaning to be this, *Sabbatum primum in quo Deus requievit ab opere Hexameri*. Indeed the *Chaldee paraphrase* seemes to affirme of *Adam*, that he kept the Sabbath. For where the 92 Psalm beare this Title, *A Song or Psalm for the Sabbath day*: the Authors of that paraphrase doe expound it thus, *Laus & Canticum quod dixit homo primus pro die Sabbati*, the Song or Psalm which *Adam* said for the Sabbath day. Somewhat more wary in this point was *Rabbi Kimchi*, who tels us how that *Adam* was created upon Friday about three of the clocke; fell at eleven, was censured and driven out of *Paradise* at twelve, that all the residue of that day, and the following night he bemoaned his miseries; was taken into grace next morning, being Sabbath day; and taking then into consideration all the works of God, brake out into such words as those, although

Emend. temp.  
l. 5.Doctrina temp.  
l. 4 c. 6

though not the same. A tale that hath as much foundation, as that narration of *Zanchie*, before remembred. Who though he seeme to put the matter out of doubt with his three *non dubito's*, that *Christ* himselfe did sanctifie the first *Sabbath*, with our Father *Adam*; and did command him ever after to observe that day: yet in another place, he makes it onely a matter of probability, that the commandment of the *Sabbath*, was given at all to our first parents. *Quomodo autem sanctificavit? Non solum decreto & voluntate, sed re ipsa; quia illum diem, (ut non pauci volunt & probabile est) mandavit primis parentibus sanctificandum.* So easily doth he overthrow his former structure. But to return unto the *Rabbins*, and this dreame of theirs, Besides the strangeness of the thing, that *Adam* should continue not above eight houres in *Paradise*, and yet give names to all the creatures, fall into such an heavy sleep, and have the woman taken out of him, that shee must be instructed, tempted, and that both must sin, and both must suffer in so short a time: besides all this, the Christian Fathers are expresse, that *Adam* never kept the *Sabbath*. *Iustin the Martyr*, in his Dialogue with *Trypho*, a learned *Jew*, makes *Adam* one of those, *οἱ οὐ κατεσκεύασαντες, &c.* τῷ θεῷ εὐκρίστησαν, which being neither circumcised, nor keeping any *Sabbath*, were yet accepted by the Lord. And so *Tertullian* in a Treatise written against the *Jewes*, affirms of *Adam*, *quod nec circumcisum nec sabbatizantem Deus eum instituerit.* Nay, which is more, he makes a challenge to the *Jewes*, to prove unto him if they could, that *Adam* ever kept the *Sabbath*. *Doceant Adamum sabbatizasse*, as hee there hath it. Which doubtlesse neither of them would have done, considering with whom the one disputed, and against whom the other wrote: had they not bene very well assured of what they said. The like may be affirmed both of *Ensebins*, and *Epiphanius*, two most learned Fathers. Whereof the first, maintayning positively that the *Sabbath* was first given by *Moses*, makes *Adam* one of those, which neither troubled him-

Jn 4. mandatu.

Adv. Iudeos.

De Prepar. E.  
v. 17. 6. 8.

himselfe with Circumcision, *ὅτι τῷ Μωϋσῳ Ἰδαίνωνται ἐγγυλισματων*, nor any of the Lawes of *Moses*; The other reckoneth him amongst those also, who lived according to that faith, which when he wrote, was generally received in the Christian Church. Therefore no *Sabbath* kept by our Father *Adam*.

(6) But whatsoever *Adam* did, *Abel*, I hope, was more observant of this duty. Thus some have said indeed, but on no authority. It is true the Scriptures tell us, that he offered *Sacrifice*: but yet the Scriptures do not tell us, that in his Sacrifices he had more regard unto the seventh day, then to any other. To offer Sacrifice, he might learne of *Adam*, or of naturall reason, which doth sufficiently instruct us, that we ought all to make some publick testimony of our subjection to the Lord. But neither *Adam*, did observe the *Sabbath*, nor could nature teach it, as before is shewne. And howsoever some Moderne Writers have conjectured, and conjectured onely, that *Abel* in his Sacrifices might have respect unto the *Sabbath*: yet those whom we may better trust, have affirm'd the contrary. For *Iustin Martyr* disputing against *Trypho*, brings *Abel* in for an example; that neither Circumcision nor the *Sabbath*, the two great glories of the *Jewes*, were to be counted necessary. For if they were, saith hee, God had not had so much regard to *Abels Sacrifice*, being as hee was uncircumcised: and then he add. *ὁ μὴ καὶ κατεσκεύασεν, &c.* τῷ θεῷ εὐκρίστησαν, that though he was no *Sabbath-keeper*, yet was he acceptable unto God. And so *Tertullian*, that God accepted of his Sacrifice, though he were neither circumcised, nor kept the *Sabbath*. *Abelem offerentem sacrificia incircumcisum neque sabbatizantem laudavit Deus, accepta ferens qua in simplicitate cordis offerebat.* Yea, and hee brings him also into his challenge, *Doceant Abel hostiam Deo sanctam offerentem, Sabbati religionem placuisse*: which is directly contrary to that, which is conjectured by some Moderne Writers. So *Epiphanius* also makes him one of those, who lived according

Adv. heret.  
l. 1. c. 5.

Adv. Iudeos.

Adv. heret. l. 1.  
c. 5.

ding to the tendries of the Christian Faith. The like hee also saith of *Seth*, whom God raised up instead of *Abel*, to our Father *Adam*. Therefore no *Sabbath* kept by either.

(7) It is conceived of *Abel* that hee was killed in the one hundred and thirtieth yeare of the Worlds Creation: of *Enos*, *Seths* sonne, that he was borne Anno two hundred thirty six. And till that time there was no *Sabbath*. But then, as some conceive, the *Sabbath* day began to be had in honour, because it is set downe in Scripture, that then began men to call upon the Name of the Lord. That is, "as *Torniellus* descants upon the place, then, were spiri-  
" tuall Congregations instituted, as wee may probably  
" conjecture, certaine set formes of Prayers and Hymnes  
" devised to set forth Gods glory, certaine set times and  
" places also set apart for those pious duties: *præcipue die-*  
" *bus Sabbati*, especially the *Sabbath* dayes, in which most  
" likely they began to abstaine from all servile works, in  
" honour of that God, whom they well knew had rested  
" on the seventh day from all his labours. Sure *Torniellus*  
" minde was upon his *Mattins*, when he made this *Para-*  
" *phrase*. Hee had not else gathered a *Sabbath* from this  
Text, considering that not long before hee had thus con-  
cluded; *That sanctifying of the Sabbath here on earth was*  
*not in use, untill the Law was given by Moses*. But cer-  
tainly this Text will beare no such matter, were it consi-  
dered as it ought. The *Chuldee Paraphrase* thus reades it,  
*Tunc in diebus ejus inceperunt filii hominum, ut non ora-*  
*rent in nomine Domini*; which is quite contrary to the  
*Engliss*. Our Bibles of the last Translation in the margin,  
thus; *then began men to call themselves by the name of the*  
*Lord*: and generally the *Iewes*, as Saint *Hierome* tels us,  
doe thus glosse upon it, *Tunc primum in nomine Domini,*  
*& in similitudine ejus fabricata sunt idola*; that then be-  
gan men to set up Idols both in the name, and after the si-  
militude of God. *Ainsworth* in his Translation thus,  
*Then began men prophanely to call upon the Name of the*  
Lord,

Gen. 4.  
Anno. Anno  
236, n. 4.

V. m. 3. of this  
Chapter.

Quæbraic. in  
in Gen.

Lord: who tels us also in his *Annotations* on this Text, out of *Rabbi Maimony*, that in these dayes *Idolatri* tooke its first beginning, and the people worshipped the starres and all the host of Heaven; so generally that at the last there were few left which acknowledged God, as *Enoch*, *Methuselah*, *Noah*, *Sem*, and *Heber*. So that wee see not any thing in this Text, sufficient to produce a *Sabbath*. But take it as the *English* reades it, which is agreeable to the *Greeke*, and *vulgar Latine*; and may well stand with the origi-  
nall: yet will the cause be little better. For men might call upon Gods Name, and have their publick meetings & set formes of Prayer, without relation to the seventh day more then any other. As for this *Enos*, *Eusebius* propo-  
leth him unto us, ὡς πρῶτον θεοφιλῶν, as the first man commended in the Scripture for his love to God: that we by his example might learn to call upon Gods Name with assured hope. But yet withall he tels us of him, that he observed not any of those Ordinances which *Moses* taught unto the *Iewes*, whereof the *Sabbath* was the chiefe; as formerly we observed in *Adam*. And *Epiphanius* ranks him amongst those Fathers, who lived according to the rules of the *Christian Church*: Therefore no *Sabbath* kept by *Enos*.

(8) We will next looke on *Enoch*, who, as the Text tels us, *walked with God*, and therefore doubt wee not, but he would carefully have kept the *Sabbath*, had it been required. But of him also, the Fathers generally say the same, as they did before of others. For *Iustin Martyr* not onely makes him one of those which without Circumcision and the *Sabbath*, had been approved of by the Lord: but pleads the matter more exactly. The substance of his plea is this, that if the *Sabbath* or circumcision were to be counted necessary to eternall life, wee must needs fall, upon this absurd opinion, ὡς τὸ αὐτὸ θεῶν μὴ ὄντος, τὸ καὶ τὸν Ἐνὼχ καὶ τὰς ἄλλας πάντας, that the same God whom the *Iewes* worshipped, was not the God of *Enoch*, and of other men about those times: which neither had been

De preparat.  
Evangel. 17, 3.

Dial. cum Try-  
phone.



*Circumcised*, *οὐτε οὐκ ἑτάτα ἐφύλαξαν*, nor kept the Sabbath, nor any other Ordinances of the Law of Moses. So *Irenaeus* speaking before of *Circumcision* and the Sabbath, placeth this *Enoch* among those, *qui sine iis quae praedicta sunt justificationem adepti sunt*, which had beene justified without any the Ordinances before remembred. *Tertulian* more fully yet. *Enoch iustissimum nec circumcisum, nec sabbatizantem, de hoc mundo transtulit, &c.* *Enoch* " that righteous man being neither *Circumcised* nor a " *Sabbath-keeper*, was by the Lord translated, and saw " not death, to be an *Item* or instruction unto us, that we, " without the burden of the Law of *Moses*, shall be " found acceptable unto God. Hee sets him also in his challenge, as one whom never any of the *Iewes* could prove, *Sabbati cultorem esse*, to have been a keeper of the Sabbath. *Eusebius* too, who makes the Sabbath one of *Moses* institutions, hath said of *Enoch*, that hee was neither *Circumcised*, nor medled with the Law of *Moses*: *ἀντίρροπος δὲ χριστιανικῶς, δὲ μὴ ἔχ' Ἰουδαϊκῶς*, &c. and that hee lived more like a *Christian*, than a *Iew*. The same *Eusebius* in his seventh *de preparatione*, and *Epiphanius* in the place before remembred, affirme the same of him, as they do of *Adam*, *Abel*, *Seth*, and *Enos*: and what this *Epiphanius* saith of him, that hee affirmes also of his sonne, *Methusalem*. Therefore nor *Enoch*, nor *Methusalem* ever kept the Sabbath. Its true, the *Aethiopians* in their *Calendar* have a certain period, which they call *Sabbatum Enoch*, *Enoch's Sabbath*. But this consisteth of seven hundred yeares, and hath that name, either because *Enoch* was borne in the seventh Century from the Creation, viz. in the yeare six hundred twenty two, or because he was the seventh from *Adam*. Its true, that many of the *Iewes*, and some *Christians* too, have made this *Enoch* an Embleme of the heavenly and eternall Sabbath, which shall never end: because he was the seventh from *Adam*, and did never taste of death, as did the six that went before him. But this is no Argument, I trow, that

*Enoch*

*Enoch* ever kept the Sabbath whiles hee was alive. Note that this *Enoch* was translated about the yeare nine hundred eighty seven: and that *Methusalem* died but one yeare onely before the Floud, which was 1655. And so farre we are safely come, without any rub.

(9) To come unto the Floud it selfe, to *Noah*, who both saw it, and escaped it; it is affirmed by some, that he kept the Sabbath: and that both in the Arke, and when he was released out of it, if not before. Yea, they have arguments also for the prooffe hereof, but very weak ones: such as they dare not trust themselves. It is delivered in the eighth of the Booke of *Genesis*, that after the return of the Dove into the Arke, *Noah* stayed yet other seven dayes before he sent her forth againe. What then? This seemes unto *Hospinian* to be an argument for the Sabbath. In *historia diluvii*, *columba ex arca emissae septenario dierum intervallo, ratione sabbati videntur*. So hee, and so verbatim, *Iosias Simler*, in his Comment on the twentieth of *Exodus*. But to this argument, it at the least it may be honoured with that name, *Tostatus* hath returned an answer as by way of propheticie. He makes this *Quere* first, *sed quare ponit hic, quod Noe expectabat semper septem dies*, &c. Why *Noah*, betwixt every sending of the Dove, expected just seven dayes, neither more nor lesse: and then returns this answer to it, such as indeed doth excellently satisfie both his own *Quere*, and the present argument. " *Resp. quod* *Noah* *intendebat scire utrum aquae cessassent*, &c. *Noah* (saith he) desired to know whether the " waters were decreased. Now since the waters being " a moyft body, are regulated by the Moone, *Noah* was " most especially to regard her motions: for as she is ei- " ther in opposition or conjunction with the Sunne, in " her increase or in her wane, there is proportionably an " increase or falling of the waters. *Noah* then considering the Moone in her severall quarters, which commonly we know are at seven dayes distance, sent forth " his Birds to bring him tydings: for the Text tels us

D 4

that

*Gen. 10 & 12.*

*De seplis. 3.*

*In Gen. 8.*

*Lib. 4 cap 30.*

*Adv. Iudeos.*

*De Demonstr. 4. c 6.*

*Scal. de Emend. Temp. 1. 7.*

*De de in Gen. 4.*



“ that he sent out the *Raven* and the *Dove* foure times.  
 “ And the fourth time, the Moon being then in the last  
 “ quarter, when both by the ordinary course of nature  
 “ the waters usually are, and by the will of God were  
 “ then much decreased: the *Dove* which was sent out  
 “ had found good footing on the earth, and returned no  
 “ more. So farre the learned *Abulensis*; which makes  
 cleere the case. Nor stand wee onely here, upon our de-  
 fence. For wee have prooffe sufficient that *Noah* never  
 kept the *Sabbath*. *Iustin* the *Martyr*, and *Irenaeus* both  
 make him one of those, which without *circumcision* & the  
*Sabbath*, were very pleasing unto God, and also justified  
 without them. *Tertullian*, positively saith it, that God  
 delivered him from the great water flood, *nec circum-*  
*cisum, nec sabbatizantem*: and chalengeth the *Iewes* to  
 prove if any way they could, *sabbatum observasse*, that he  
 kept the *Sabbath*. *Eusebius* also tels us of him, that being  
 a just man, and one whom God preserved as a remayning  
 sparke to kindle piety in the World, yet knew not any  
 thing that pertained to the *Iewish* Ceremony: not *Cir-*  
*cumcision*, *ἔτε ἐν τοῖς ἄλλοις τοῖς ἰσὺ τοῦ Μωϋσέως ἡμετέρας γυνόισ,*  
 nor any other thing ordained by *Moses*. Remember that  
*Eusebius* makes the *Sabbath* one of *Moses* Ordinances.  
 Finally, *Epiphanius* in the place before remembred, ranks  
*Noah* in this particular, with *Adam*, *Abel*, *Seth*, *Enos*,  
 and the other *Patriarchs*.

(10) Its true, that *Ioseph Scaliger* once made the day,  
 whereon *Noah* left the Arke, and offered sacrifice to the  
 Lord, to be the seventh day of the week, 28. *Decembris*,  
*feria septima, egressus Noah, ὁμιλία & ἐνχαριστία im-*  
*molarvit Deo*, saith his first Edition. Which were enough  
 to cause some men, who infinitely admire his Dictates,  
 from thence to have derived a *Sabbath*: had hee not  
 changed his minde in the next Edition, and placed this  
 memorable action, not on the seventh day, but the fourth.  
 I say it might have caused some men, for all men would  
 not so have doted, as from a special accident to conclude a  
 practice.

practice. Considering especially that there is no ground  
 in Scripture to proove that those before the Law, had in  
 their sacrifices any regard at all to set times and dayes;  
 either unto the sixth day, or the seventh, or eighth, or any  
 other: but did their service to the Lord, I mean the pub-  
 lick part thereof, and that which did consist in externall  
 action, according as occasion was administred unto  
 them. The offerings of *Cain* and *Abel*, for ought we can  
 informe our selves, were not very frequent. The Scrip-  
 ture tels us that it was in *proesse of time*; at the yeares  
 end as some expound it. For at the yeares end, as *Ains-*  
*worth* noteth; men were wont in most solemne manner,  
 to offer sacrifice unto God, with thanks for all his bene-  
 fits, having then gathered in their fruits. The Law of *Mo-*  
*ses* so commanded; the ancient Fathers so observed it, as  
 by this place we may conjecture: and so it was accusto-  
 med too among the *Gentiles*; their ancient Sacrifices and  
 their Assemblies to that purpose, (as *Aristotle* hath infor-  
 med us) being after the gathering in of fruits. No day  
 selected for that use, that we can heare of. This Sacrifice  
 of *Noah*, as it was remarkable, so it was occasionall: an  
*Eucharisticall Oblation* for the great deliverance, which  
 did that day befall unto him. And had it hapned on the  
 seventh day, it were no argument that hee made choice  
 thereof as most fit and proper, or that he used to sacrifice  
 more upon that day, then on any other. So that of *A-*  
*braham* in the twelfth of *Genesis*, was occasionall only.  
 The Lord appeared to *Abraham* saying, unto thy seed will  
 I give this land (the land of *Canaan*.) And then it follow-  
 eth that *Abraham* builded there an Altar unto the Lord,  
 who appeared unto him. The like hee did when hee first  
 set his footing in the promised land, and pitched his Tents  
 not farre from *Bethel*, *Vers. 8.* and when hee came to  
 plant in the Plaine of *Mamre*, in the next Chapter. See  
 the like, *Gen. 21. 33.* & *1. 22. 13.* Of *Isaac*, *Gen. 26. 25.*  
 Of *Jacob*, *Gen. 28. 8.* & *31. 54.* & *33. 20.* & *35. 7. 14.*  
 No

Gen 4.3.

Exod. 23. 16.

Ethic. 1.8.

Gen. 12.7.

Gen. 18.

No mention in the Scripture of any Sacrifice or publick worship, but the occasion is set downe. *Hec ratio naturalis dictat, ut de donis suis honoretur imprimis ipse qui dedit.* Naturall reason, saith *Rupertus*, could instruct them, that God was to be honoured with some part of that, which he himselfe had given unto them: but naturall reason did not teach them, that one day differed from another.

In Gen. 8. 20.

## CHAP.



## CHAP. III.

That the SABBATH was not kept from the *Floud* to *Moses*.

- (1) The sonnes of Noah did not keepe the Sabbath. (2) The Sabbath could not have been kept, in the dispersion of Noahs sonnes, had it been commanded. (3) Diversity of Longitudes and Latitudes, must of necessity make a variation in the Sabbath. (4) Melchisedeck, Heber, Lot, did not keepe the Sabbath. (5) Of Abraham and his sonnes, that they kept not the Sabbath. (6) That Abraham did not keepe the Sabbath in the confession of the Jewes. (7) Iacob nor Iob no Sabbath-keepers. (8) That neither Ioseph, Moses, nor the Israelites in Egypt did observe the Sabbath. (9) The Israelites not permitted to offer Sacrifice while they were in Egypt. (10) Particular proofes that all the Morall Law was both knowne and kept amongst the Fathers.

(1)



EE are now come unto the hither side of the *Floud*, to the sonnes of *Noah*. To whom, the *Hebrew-Doctors* say, their Father did bequeath seven several Commandements, which they and their posterity were bound to keepe. *Septem precepta acceperunt filii Noah*, &c. as *Shindler* reckoneth them

In Lexico,  
p. 1530.

them out of *Rabbi Maimony*. First, That they dealt uprightly with every man: Secondly, That they should blesse and magnifie the Name of God: Thirdly, that they abstained from worshipping false gods, and from all Idolatry: Fourthly, That they forbore all unlawfull lusts and copulations: The fifth against shedding blood: The sixth against theft and robbery: The seventh and last, a prohibition not to eat the flesh, or any member of a beast, taken from it when it was alive; whereby all cruelty was forbidden. These precepts whosoever violated, either of *Noahs* sonnes, or their posterity, was to be smitten with the sword. Yea, these Commandements were reputed so agreeable to nature, that all such *Heathens* as would yee'd to obey the same, were suffered to remaine and dwell amongst the *Israelites*, though they received not *Circumcision*, nor any of the Ordinances which were given by *Moses*. So that amongst the precepts given unto the sonnes of *Noah*, we find no footstep of the *Sabbath*. And where a Moderne Writer, whom I spare to name, hath made the keeping of the *Sabbath*, a member of the second precept, or included in it; it was not so advisedly done: there being no such thing at all, either in *Schindler*, whom he cites; nor in *Cunaeus*, who repeats the selfe-same precepts, from the self-same *Rabbi*. Nay, which is more, the *Rabbin* out of whom they cite it, doth in another place, exclude expressly the observation of the *Sabbath* out of the number of these precepts given the sonnes of *Noah*. *The man and woman-servant*, saith he, which are commanded to keepe the *Sabbath*, are servants that are circumcised, or baptized, &c. But servants not circumcised nor baptized, but onely such as have received the seven Commandements given to the sonnes of *Noah*, they are as sojourning strangers, and may do worke for themselves openly on the *Sabbath*, as any *Israelite* may on a working day. So *Rabbi Maimony* in his Treatise of the *Sabbath*, Chap. 20. § 14. If then wee finde no *Sabbath* amongst the sonnes of *Noah*, whereof some of them were the sonnes of their Fathers pietie:

*Cunaeus de re-  
pub. Hebr. 2. 19.*

*Ap. Ainsworth  
in Exod. 20.*

piety: there is no thought of meeting with it, in their children or their childrens children; the builders of the *Tower of Babel*. For they being terrified with the late Deluge, as some conjecture, and to procure the name of great undertakers, as the Scripture saith; resolved to build themselves a *Towre*, unto the top whereof, the waters should in no wile reach. A worke of a most vast extent, if we may credit those reports that are made thereof; and followed by the people, as *Iosephus* tells us, with their utmost industry, there being none amongst them idle. If none amongst them would be idle; as likely that no day was spared from so great an action, as they conceived that worke to be. Those that durst bid defiance to the Heaven of God, were never like to keepe a *Sabbath* to the God of Heaven. This action was begun and ended, Anno 1940, or thereabouts.

*Antiqu. Iud. l. 1.  
cap. 5.*

(2) To ruinate these vain attempts, it pleased the Lord first to confound the language of the people, which before was one; and after to disperse them over all the earth. By meanes of which dispersion, they could not possibly have kept one and the same day for a *Sabbath*, had it been commanded: the dayes in places of a different longitude, which is the distance of a place from the first Meridian, beginning at such different times, that no one day could be precisely kept amongst them. The proote and ground whereof, I will make bold to borrow from my late learned friend *Natha: Carpenter*; that I may manifest in some sort the love I bore him: though probably I might have furnished out this argument, from mine own wardrope; at least have had recourse to many other learned men, who have written of it. For that the difference of time, is varied according to the difference of longitudes, in divers places of the earth may be made manifest to every mans understanding, out of these two principles: First, if the earth is sphericall, and secondly, that the Sunne doth compasse it about in twenty foure houres. From hence it comes to passe, that places situate

situate *Eastward* see the Sunne sooner then those do, that are placed *Westward*. And that with such a different proportion of time, that unto every houre of the *Sunnes* motion, there is assigned a certaine number of miles upon the *Earth*: every fifteen degrees, which is the distance of the *Meridians*, being computed to make one houre; and every fiftene miles upon the earth, correspondent to one minute of that houre. By this wee may perceive, how soone the noon-tide hapneth in one City before another. For if one City stands *Eastward* of another, the space of three of the aforelaid *Meridians*, which is 2700. miles; it is apparant that it will enjoy the noon-tyde, no lesse then three houres before the other: and consequently in 10800. miles, which is halfe the compasse of the earth, there will be found no lesse then twelve houres difference in the rising and setting of the Sunne, as also in the noon and midnight. The reason of which difference of times, is as before we said the difference of *longitudes*, wherein to every houre, *Cosmographers* have allotted fiftene degrees in the Suns diurnall motion: so that fifteen degrees being multiplied by twenty foure houres, which is the naturall day, the product will be 360, which is the number of degrees in the whole circle. Now in these times, wherein the tonnes of *Noah* dispersed themselves, in case the *Sabbath* was to have been kept, as simply *morall*; it must needs follow, that the *morall Law* is subject unto manifold mutations and uncertainties, which must not be granted. For spreading as they did over all the *earth*, some farther, some at shorter distance; and thereby changing *Longitudes* with their habitations: they must of meer necessity alter the difference of times and daies, and so could keepe no day together. Nor could their issue since their time observe exactly and precisely the self-same day, by reason of the manifold transportation of *Colonies*, and transmigration of Nations from one Region to another; whereby the times must of necessity be supposed to vary. The Authour of the *Prælice of Pietie*, though he plead hard

hard for the *moralitie* of the *Sabbath*, cannot but confesse, “ that in respect of the diversitie of the *Meridians*, and the  
 “ *unequall rising and setting of the Sunne*, every day va-  
 “ *rieth in some places a quarter, in some halfe, in others an*  
 “ *whole day: therefore the Jewish Sabbath cannot* (saith he)  
 “ *be precisely kept in the same instant of time, every where*  
 “ *in the World*. Certainly if it cannot now, then it never could: and then it will be found, that some at least of *Noahs* posterity, and all that have from them descended, either did keep at all no *Sabbath*, or not upon the day appointed; which comes all to one. Or else it needs must follow that God imposed a Law upon his people, which in it selfe without relation to the frailty, *ne dum* to the iniquity of poore man, could not in possibility have been observed: Yea, such a Law, as could not generally have been kept, had *Adam* still continued in his perfect innocence.

(3) To make this matter yet more plaine, It is a *Corollary* or conclusion in *Geographie*, that if two men doe take a journey from the self-same place, round about the earth; the one *Eastward*, the other *Westward*, and meet in the same place againe: it will appeare that hee which hath gone *East*, hath gotten; and that the other going *Westward*, hath lost a day, in their accompt. The reason is, because hee that from any place assigned doth travaile *Eastward*, moving continually against the proper motion of the Sunne, will shorten somewhat of his day: taking so much from it, as his journey in proportion of distance from the place assigned, hath first opposed, and so anticipated in that time, the diurnall motion of the Sunne. So daily gaining something from the length of day; it will amount in the whole circuit of the *Earth* to twenty foure houres, which are a perfect naturall day. The other going *Westward*, and seconding the course of the *Sunne* by his own journey, will by the same reason adde as much proportionably, unto his day, as the other lost, and in the end will lose a day in his accompt. For demonstration of the

the which, suppose of these two Travellers, that the former for every fifteen miles, should take away one minute from the length of the day : and the latter adde as much unto it, in the like proportion of his journey. Now by the *Golden Rule*, if every fiftene miles substract or adde one minute in the length of the day; then must 21 600. miles, which is the compasse of the Earth, adde or substract 1 440 minutes, which make up twenty foure houres, a just naturall day. To bring this matter home, unto the businesse now in hand, suppose we that a *Turk*, a *Jew*, & a *Christian*, should dwell together at *Hierusalem*, whereof the one doth keep his *Sabbath* on the *Friday*; the other, on the *Saturday*; and the third sanctifieth the *Sunday*: then, that upon the *Saturday*, the *Turke* begin his journey *Westward*, and the *Christian*, *Eastward*; so as both of them compassing the World, do meet again in the same place; the *Jew* continuing where they left him. It will fall out, that the *Turke* by going *Westward*, having lost a day; and the *Christian*, going *Eastward*, having got a day: one and the self-same day, will be a *Friday*, to the *Turke*; a *Saturday*, unto the *Jew*; and a *Sunday* to the *Christian*; in case they calculate the time exactly, from their departure to their returne. To prove this further, yet by a matter of fact, The *Hollanders* in their Discovery of *Fretū le Maire*, Anno 1615. found by comparing their accompt, at their comming home, that they had cleerly lost a day (for they had traualled *Westward* in that tedious Voyage :) that which was *Munday* to the one, being the *Sunday* to the other. And now what should these people do when they were returnd? If they are bound by *nature*, and the *morall Law*, to sanctifie precisely one day in *seven*, they must then sanctifie a day a part from their other Countrymen; and like a crew of *Schismatics*, divide themselves from the whole body of the Church: or to keepe order, and comply with other men, must of necessity be forced to go against the *law of nature*, or the *morall law*; which ought not to be violated for any by-respect-whatever. But to

re-

return unto *Noahs* sonnes, whom this case concernes; It might, for ought we know, be theirs in this dispersion, in this removing up and downe, and from place to place. What shall we thinke of those that planted *Northwards*, or as much extremely *Southwards*; whose issue now, are to be found, as in part is known, neere and within the *Polar circles*: what *Sabbath* think we could they keep? Some times a very long one sure, and sometimes none: indeed none at all, taking a *Sabbath*, as wee do, for one day in seven. For neere the *Polar Circles*, as is plainly known, the dayes are twenty foure houres in length. Betweene the *Circle* and the *Pole*, the day, if so it may be called, increaseth first by weeks, and at last by moneths; till in the end, there is six moneths perpetuall day, and as long a night. No roome in those parts for a *Sabbath*. But it is time to leave these speculations, and return to practice.

(4) And first we will begin with *Melchisedech*, King of *Salem*, the Priest of the most high God, *Rex idem hominumque divumque sacerdos*; a type and figure of our Saviour; whose Priesthood still continueth in the holy Gospell. With him the rather, because it is most generally conceived, that he was *Sem* the Sonne of *Noah*. Of him it is affirmed by *Justin Martyr*, that hee was neither *circumcised*, nor yet kept the *Sabbath*, and yet most acceptable unto God, *Ἀπερίτμητος ἦν ὁ ἱερεὺς τῆς ὑψίστης Μελαχsedech, ὃς καὶ οὐκ ἐκβατίζων τὸ θεῶν εὐπρέσβητο*. *Tertullian* also tels us of him, *Incircumcisum nec sabbatizantem ad sacerdotium Dei allectum esse*: and puts him also in his chalenge, as one whom none amongst the *Jews* could ever prove to have kept the *Sabbath*. *Eusebius* yet more fully

“ then either of them: *Moses*, saith he, brings in *Melchisedech* Priest of the most high God, neither being *circumcised*, nor anointed with the holy Oyle, as was afterwards commanded in the Law; *ὁ σαββατοῦ τί ποτε ἐστὶν εἰδὼς*, no not so much as knowing that there was

“ a *Sabbath*; and ignorant altogether of those Ordinances,

*Dial. cum Tryphone.*  
*Jav. Judaeos.*

*Dem. l. 1. c. 6.*

E

ces,

“ cea, which were imposed upon the *Jewes*, and living  
 “ most agreeably unto the *Gospel*. Somewhat to that  
 purpose also doth occurre, in his *seventide preparatiōne*.  
*Melchisedec* wholoever he was, gave meeting unto *Abraham*,  
 about the yeare of the World, 2118: and if we  
 may suppose him to be *Sem*, as I think we may, hee lived  
 till *Isaac* was fifty yeares of age, which was long after  
 this famous enterview. Now what these Fathers say of  
*Sem*, if *Sem* at least was he whom the Scriptures call *Mel-*  
*chisedech*; the same almost is said of his great grand-child  
*Heber*: he being named by *Epiphanius* for one of those,  
 who lived according to the faith of the *Christian Church*;  
 wherein no *Sabbath* was observed in that Fathers time.  
 And here we will take *Lot* in too, although a little before  
 his time, as one of the Posterity of *Heber*; that when  
 we come to *Abraham*, wee may keepe our selves within  
 his Family. Him, *Iustin Martyr*, and *Irenaeus* both, in  
 the places formerly remembred, make to be one of those,  
 which without *Circumcision* & the *Sabbath*, were accep-  
 table to the Lord, and by him justified. And so *Tertullian*,  
 that *sine legis observatione*, ( *Sabbath*; and *Circumcision*,  
 and the like ) *de Sodomorum incendio liberatus est*. Ther-  
 fore nor *Lot*, nor *Heber*, nor *Melchisedech* ever kept the  
*Sabbath*.

( 5 ) For *Abraham* next, the Father of the Faithfull,  
 with whom the Covenant was made, and *Circumcision*,  
 as a seale, annexed unto it: The Scripture is exceeding co-  
 pious in setting downe his life and actions, as also of the  
 lives and actions of his Sonne, and Nephewes; their sit-  
 tings and remoues, their Sacrifices, formes of Prayer, and  
 whattsoever else was signall in the whole course of their  
 affaires: but yet no mention of the *Sabbath*. Though such  
 a memorable thing, as sanctifying of a constant day unto  
 the Lord, might probably have bene omitted in the for-  
 mer Patriarkes, of whom there is but little left, save their  
 names and ages; as if they had beene onely brought into the  
 story,

story, to make way for him: yet it is strange that in a  
 punctuall and particular relation of his life and piety, there  
 should not be one *from* to point out the *Sabbath*, had it  
 been observed. This is enough to make one thinke there  
 was no such matter. *Et quod non inueni usquam, esse pa-*  
*tes nusquam*, in the Poets language. I grant indeed that  
*Abraham* kept the *Christian Sabbath*, in righteousnesse  
 and holinesse serving the Lord his God, all the dayes of his  
 life: and so did *Isaac* and *Iacob*. *Sanctificate diem Saba-*  
*ti*, saith the Prophet *Jeremiah* to the *Jewes*, i. e. *ut omne*  
*tempus vita nostra in sanctificatione ducamus, sicut fecerunt*  
*patres nostri, Abraham, Isaac, & Iacob*, as Saint *Hierome*  
 glosseth it. Our venerable *Bede* also hath affirmed as  
 much, that *Abraham* kept indeed the spirituall *Sabbath*,  
*quo semper à servili*, i. e. *noxia vacabat actione*, whereby  
 he alwayes rested from the servile works of sinne: but that  
 he kept or sanctified any other *Sabbath*, the *Christian Fa-*  
 thers deny unanimously. *Iustin the Martyr* numbring up  
 the most of those before remembred, concludes; that they,  
*ὡν οὐκ ἐκρίνοντες, καὶ μετ' αὐτοὺς Ἀβραάμ, καὶ οἱ τότε υἱοὶ Ἀμάρου μετὰ Μωϋ-*  
*σέως*; and so was *Abraham* after them, and all his chil-  
 dren untill *Moses*. And whereas *Trypho* had exacted a  
 necessary keeping of the Law, *Sabbaths*, *New-moones*,  
 and *Circumcision*: the *Martyr* makes reply, that *Abra-*  
*ham, Isaac, Iacob, Iob*, and all the other *Patriarkes* both  
 before and after them untill *Moses* time; yea, and their  
 wives, *Sarah, Rebecca, Rachel, Lea*, and all the rest of  
 religious women unto *Moses* mother, *ἐδὲ ὅλας τούτων ἐ-*  
*βύλασαν, ἐδὲ ἐντολὰν ἔλαβον βύλασαι, πλὴν τῆς ἀρχῆς λαβύ-*  
*σαι ἀπὸ Ἀβραάμ τὴ πενταμήνη* neither kept any of them  
 all, nor had commandement so to do, till *Circumcision*  
 was enjoined to *Abraham* and his Posterity. So *Ire-*  
*naeus*, that *Abraham, sine Circumcisione & observatione*  
*sabbatarum creditur Deo*, without or *Circumcision* or the  
*Sabbath* did beleve in God, which was imputed to him  
 for righteousness. And where the *Jews* objected in defence

In Hier. 17.

In Luc. 19:

In Dial. cum  
Tryphone.

Lib. 4. 30.



Adv. Judæss.

of their ancient Ceremonies, that *Abraham* had been circumcised: *Tertullian* makes reply, *sed ante placuit Deo quam circumcideretur; nec tamen sabbatizavit*; that hee was acceptable unto God before his being circumcised; and yet he never kept the Sabbath. See more unto this purpose, in *Eusebius de Demonstr. l. 1. c. 6. de preparat. l. 7. c. 8.* (where *Isaac* and *Jacob* are remembered too:) as also *Epiphanius adv. hæres. l. 1. n. 5.*

(6) Thus farre the ancient Christian Writers have declared of *Abraham*, that hee kept no Sabbath: and this in conference with the Jew, and in Bookes against them. Which doubtlesse they had never done, had there beene any possibility for the Jewes to have proved the contrary. Some of the Jewes indeed, not being willing thus to leele their Father *Abraham*, have laid, and written too, that he kept the Sabbath, as they do: and for a prooffe thereof they ground themselves on that of *Genesis*, because that *Abraham obeyed my voice, and kept my charge, my Commandements, my statutes and my laws.* The Jewes conclude from hence, as *Mercer* and *Tostatus* tell us, upon the text, that *Abraham* kept the Sabbath, and all other Ceremonies of the Law: as much I thinke the one, as hee did the other. Who those Jewes were that laid it, of what name & quality, that they have not told us: & it were too much for wardnes to credit any nameles Jew, before so many Christian Fathers. *Tostatus* though he do relate their dissent, yet beleeves them not: And herein wee will rather follow him, then *Mercer*; who seemes a little to incline to that Jewish fancy. The rather since some Jewes of name and quality, have gone the same way, that the Fathers did, before remembered. For *Petrus Galatinus* tels us, how it is written in *Benesith Ketanna*, or the lesser exposition upon *Genesis*, a Book of publick use, and great authority among them, that *Abraham did not keep the Sabbath.* And this he tels us on the credit of *Rabbi Johannan*, who saith expressly, that there, upon these words, *God blessed the seventh day*; it is set downe positively, *Non scripta est*

De Arcanis l. 11. c. 10.

*de Abrahamo observatio Sabbati.* And where it is objected for the Jew, that in case *Abraham* did not keep it, it was because it was not then commanded: this *Galatinus* makes reply, *Ex hoc saltem inferitur sabbati cultum non esse de lege natura*, that therefore it is evident that the Sabbath is no part of the Law of nature. As for the text of *Genesis*, we may expound it well enough, and never find a Sabbath in it, which that it may be done with the least suspition, we will take the exposition of Saint *Chrysostome*, who very fully hath explained it. *Because he hath obeyed my voice, &c.* Right, saith the Father; God said unto him, *Get thee out from thy Fathers house, and from thy kindred, and goe into the land that I shall shew thee: and Abraham went out, καὶ ἀπέλειπε τὰ ἐν οἴκῳ, καὶ τὰ ἀδελφεὰ ἐδίδου*, and left a faire possession for an expectation: and this not wavering, but with all alacrity and readinesse. Then followeth his expectation of a sonne in his old age, (when nature was decayed in him) as the Lord had promised; his casting out of *Ismael*, as the Lord commanded; his readinesse to offer *Isaac*, as the Lord had willed, and many others of that nature. Enough to give occasion unto that applause, because he hath obeyed my voice; although hee never kept the Sabbath. Indeed the Sabbath could not have relation to those words in *Gen.* because it was not then commanded.

(7) Next looke on *Jacob* the heire as well of *Abraham*s travels, as of his faith. Take him as *Labans* sheeheard, and the Text informes us of the pains he tooke. *In the day time the drought consumed mee, and the frost by night, and the sleepe departed from mine eyes.* No time of rest, much more, no seventh part of his time allotted unto rest from his daily labours. And in his flight from *Laban*, it seemes hee stood not on the Sabbath. For though hee fled thence with his wives and children, and with all his substance; and that hee went but easily, according as the cattell and the children were able to endure: yet he went

Gen. 31. 40.



forwards still without any resting. Otherwise *Laban*, who heard of his departure on the third day, and pursued after him amayn, must needs have overtaken him before the seventh. Now for the rest of *Jacobs* time, when hee was settled in the Land appointed for him, and after wards removed to *Egypt*; wee must referre you unto *Iustin Martyr*, and *Eusebius*: whereof one saith expressly, *ὅτι τῶν ἐφύλαξε*, that he kept no *Sabbath*; the other makes him one of those, which lived without the Law of *Moses*, whereof the *Sabbath* was a part. Having brought *Jacob* into *Egypt*, we should proceed to *Ioseph*, *Moses*, and the rest of his off-spring there: but wee will first take *Iob* along, as one of the posterity of *Abraham*; that after wee may have the more leisure to wait upon the *Israelites* in that house of bondage. I say as one of the posterity of *Abraham*, the fifth from *Abraham*, so *Eusebius* tells us; who saith, moreover, that hee kept no *Sabbath*. What  
 “ (saith he) shall we say of *Job*, that just, that pious, that  
 “ most blamelesse man? What was the rule whereby he  
 “ squared his life, and governed his devotions? Was any  
 “ part of *Moses* Law? Not so. *Ἀλλὰ οὕτως ἡμεῖς ἐ-*  
 “ *πίστασις ἦν, ὡς τινὲς ἄλλοις Ἰουδαῖοις ἐδαλῶσιν οὐλακή;*  
 “ Was any keeping of the *Sabbath*, or observation of any  
 “ other *Jewish* order? How could that be, saith he, con-  
 “ sidering that he was ancients than *Moses*, and lived  
 “ before his Law was published? For *Moses* was the se-  
 “ venth from *Abraham*, and *Iob* the eighth. So saith *Euse-*  
 “ *bius*. And *Iustin Martyr* also joynes him with *Abra-*  
 “ *ham* and his Family, as men that took not heed of *New*  
 “ *Manners*, or *Sabbaths*, whenceof see before, n. 5. I find in-  
 “ deed in Doctor *Beza*, that *Theodore Beza* on his own  
 “ authority hath made *Iob* very punctuall, in sanctifying  
 “ *septimum saltem quatuor dies*, every seventh day at least,  
 “ as God, saith he, from the beginning had appointed. But  
 “ I hold *Beza* no fit match for *Iustin*, and *Eusebius*; nor  
 “ to be credited in this kinde, when they say the contrary,  
 “ considering in what times they lived, & with whom they  
 “ dealt.

(8) And

(8) And now we come at last unto the *Israelites* in *Egypt*; from *Ioseph*, who first brought them thither, to *Moses* who conducted them in their flight from thence; and so unto the body of the whole Nation. For *Ioseph*, first, *Eusebius* first tells us in the generall, that the same institution and course of life which by the Ordinance of *Christ* was preached unto the *Gentiles*; had formerly been commended to the ancient *Patriarkes*: particular instances whereof, he makes *Melchisedech*, and *Noah*, and *Enoch*, and *Abraham*, till the time of *Circumcision*. And then it followes, *εὐεγίς δ' αὖ καὶ τὸν Ἰωσήφ ἀπὸ τῶν Μωσέως χρόνων ἐν τοῖς Αἰγυπτίων βασιλείοις, &c. ἀν' Ἰουδαϊκῶς ἀρχαίᾳ*. That *Ioseph* in the Court of *Egypt* long time before the Law of *Moses*, lived answerably to those ancient patterns, and not according as the *Jewes*. Nay, he affirms the same of *Moses*, *τὸν καρυφαῖον ἀνδρὸς καὶ νομοδότην τῶν Ἰουδαίων ἔθους*, the very Law-giver himselve, the Chieftain of the Tribes of *Israel*. As for the residue of the people, we can expect no more of them, that they lived in bondage, under severe and cruell Masters: who called upon them day by day to fulfill their takes; and did expostulate with them in an heavy manner, in case they wanted of their Tale. The *Jewes* themselves can best resolve us in this point. And amongst them *Philo* doth thus describe their troubles. *Ἐπιστάται τῶν ἔργων ἀνελκυσσάτες, &c.* The  
 “ Taskmasters or Overseers of the works were the most  
 “ cruell and unmercifull men in all the Country, who  
 “ laid upon them greater taskes than they were able to  
 “ endure: inflicting on them no lesse punishment then  
 “ death it selfe, if any of them, yea, though by reason of  
 “ infirmity, should withdraw himselve from his daily  
 “ labour. Some were commanded to employ themselves  
 “ in the publick structures; others in bringing in materi-  
 “ als, for such mighty buildings; *ἑσκατὰ ἔργατα ἀνάγκη*.  
 “ *λαὸν*, never enjoying any rest either night or day, that  
 “ in the end they were even spent and tired with conti-  
 “ nuall travaile. *Ioseph* goes a little further, and tells us

E 4

this,

Deut. 1. 16. 1.

See Exod. 5.  
u. 5. & 14.De vita Moysi  
lib. 1.Antiqu. Iud. lib.  
2. c. 5.

this, that the *Egyptians* did not onely tire the *Israelites* with continuall labour; *οἱ δὲ αἰὲν ὑπερῆσαν παρὰ τὴν ἐνταγμάντων*, but that the *Israelites* endeavoured to performe more then was expected. Assuredly in such a wofull state as this, they had nor leave, nor leisure, to observe the Sabbath. And lastly, *Rabbi Alaimony*, makes the matter yet more absolute, who saith it for a truth, that when they were in *Egypt*, *neque quiescere, vel sabbatum agere poterunt*, they neither could have time to rest; nor to keepe the Sabbath, seeing they were not then at their owne disposing. So he *ad Deut. 5. 15.*

(9) Indeed it easily may be beleevd, that the people kept no Sabbath in the Land of *Egypt*; seeing they could not be permitted in all that time of their abode there, to offer sacrifice: which was the easier duty of the two, and would lesse have tooke them from their labours. Those that accused the *Israelites* to have been wanton, lazy, and I know not what, because they did desire to spend one onely day in religious Exercises: what would they not have done, had they desisted every seventh day from the works imposed upon them. Doubtlesse, they had beene carried to the house of Correction, if not worse handled. I say in all that time they were not permitted to offer sacrifice in that Country: and therefore when they purposed to escape from thence, they made a suite to *Pharaoh*, that he would suffer them to go three dayes journey into the wilderness, to offer sacrifice there to the Lord their God. Rather then so, *Pharaoh* was willing to permit them for that once, to sacrifice unto the Lord in the land of *Egypt*: and what said *Moses* thereunto? *It is not meet (saith he) so to doe. For we shall sacrifice the abomination of the Egyptians to the Lord our God, before their eyes; and they will stone us.* His reason was, because the Gods of the *Egyptians* were Bulls and Rammes, and Sheep and Oxen, as *Lyra* notes upon that place: *talìa verò animalia ab Hebraiis erant immolanda, quod non permisissent Aegyptiis in terra sua*; And certainly the *Egyptians* would not

Apud Ryant. in  
Decalog.

Exod. 8.

Exod. 26.

not endure to see their Gods knocked down, before their faces. If any then demand, wherein the Piety and Religion of Gods people did consist especially: wee must needs answer, that it was in the integrity and honesty of their conversation; and that they worshipped God onely in the spirit and truth. Nothing to make it knowne that they were Gods people, *ἢ μόνον θεοσεβεία καὶ περὶ τοῦ κυρίου*, but onely that they feared the Lord and were circumcised; as *Epiphanius* hath resolved it: nothing but that they did acknowledge one onely God, & exercised themselves in justice, in modesty, in patience and long suffering, both towards one another and amongst the *Egyptians*; framing their lives agreeably to the will of God, and the law of nature. I therefore we may conclude with safety, that hitherto no Sabbath had been kept in all the World from the creation of our first Father *Adam*, to this very time; which was above 2500. yeares: no nor commanded to be kept amongst them in their generations.

Atv. heres. l. 1.  
her. 3.

(10) I say there was none kept, no nor none commanded: for had it been commanded, sure it had been kept. It was not all the pride of *Pharaoh*, or subtle tyranny of his subjects, that could have made them violate that sacred day, had it bin commended to them from the Lord. The miseries which they after suffered under *Antiochus*, rather then that they would prophane the Sabbath; and those calamities which they chole to fall upon them by the hands of the *Romans*; rather then make resistance upon that day, when lawfully they might have done it: are proofes sufficient, that neither force, nor feare, could now have wrought upon them not to keepe the same, had such a duty been commanded. Questionlesse, *Joseph* for his part, that did preferre a lothsome prison before the unchast imbraces of his Masters wife, would no lesse carefully have kept the Sabbath, then he did his chastity; had there been any Sabbath then to have been observed, either as dedicated by nature, or prescribed by Law. And certainly either the Sabbath was not reckoned all this while,

while, ~~any part or branch of the Law of nature~~: or else it findes hard measure in the Booke of God, that there should be particular proofes how punctually the rest of the *morall Law* was observed and practised amongst the *Patriarches*; and not one word or *Item* that concerns the observation of the *Sabbath*. Now that the whole Law was written in the hearts of the Fathers, and that they had some knowledge of all the other Commandements, and did live accordingly: the Scripture doth sufficiently declare unto us. First, for the first, \* *I am God all-sufficient, walke before me, and be thou perfect*. So said God to *Abraham*. Then *Jacobs* going up from \* *Bethel*, to cleanse his house from *Idolatry*; is prooffe enough that they were acquainted with the second. The pious care they had, not to take the Name of the Lord their God in vaine, appeares at full, in the religious making of their Oathes; \* *Abraham* with *Abimelech*, and \* *Jacob* with *Laban*. Next for the fifth Commandement, what duties children owe their parents, the practice of \* *Isaac* and \* *Jacob* doth declare abundantly, in being ruled by them in the choice of their wives, and readily obeying all their directions. So for the sin of *murder*, the history of *Jacobs* \* children, and the grieved Fathers curse upon them for the slaughter of the *Sichemites*; together with Gods precept given to \* *Noah* against shedding bloud; shew us that both it was forbidden, and condemned being done. The \* *continency* of *Joseph* before remembered; and the punishment threatned to \* *Abimelech* for keeping *Sarah*, *Abrahams* wife: the \* quarrelling of *Laban* for his stolne *Idols*; and \* *Josephs* pursuite after his brethren for the silver cup that was supposed to be purloyned: are proofes sufficient that *adultery* and *theft* were detested unlawful. And last of all, *Abimelechs* reprehension of \* *Abraham* and \* *Isaac* for bearing *false witness* in the deniall of their wives; shew plainly that they had the knowledge of that Law also. The like may also be assumed of their ~~not observing the~~ *wives*

*wives and goods, or any thing that was their Neighbours*. For though the history cannot tell us of mens secret thoughts: yet wee may judge of good mens thoughts by their outward actions. Had *Joseph* coveted his Masters wife, he might have enjoyed her. And *Job*, more home unto the point, affirms expressly of himselfe, *that his heart was neuer secretly enticed: which is the same with this, that he did not cover*. We conclude then, that seeing there is particular mention how all the residue of the *commandments* had beene observed and practised by the Saints of old; and that no word at all is found which concerns the *sanctifying of the Sabbath*: that certainly there was no *Sabbath sanctified* in all that time, from the Creation to the Law of *Moses*; nor reckoned any part of the Law of *Nature*, or any speciall Ordinance of God.

10' 31. 25.

CHAP.



## CHAP. IV.

The nature of the fourth Commandement;  
and that the SABBATH was not kept  
among the Gentiles.

(1) The Sabbath first made known in the fall of Manah. (2) The giving of the Decalogue; and how farre it bindeth. (3) That in the judgement of the Fathers, in the Christian Church, the fourth Commandement is of a different nature from the other nine. (4) The Sabbath was first given for a Law by Moses. (5) And being given was proper onely to the Iewes. (6) What moved the Lord to give the Israelites a Sabbath. (7) Why the seventh day was rather chosen for the Sabbath, then any other. (8) The seventh day not more honoured by the Gentiles, then the eighth or ninth. (9) The Attributes given by some Greeke Poets to the seventh day, no argument that they kept the Sabbath. (10) The Iewes derided for their Sabbath, by the Græcians, Romans, and Egyptians. (11) The division of the yeere into weekes not generally used of old, amongst the Gentiles.

(1)



Thus have wee shewne you how Gods Church continued without any Sabbath, the space of 2500. yeares and upwards; even till the children of Israel came out of Egypt. And if the Saints of God, in the

the line of Seth, and the house of Abraham; assigned not every seventh day for Gods publick worship; it is not to be thought that the posterity of Cain, and the sonnes of Canaan, were observant of it. To proceed therefore in the history of the Lords owne people, as they observed no Sabbath when they were in Egypt; so neither did they presently after their departure thence. The day of their deliverance thence, was the seventh day, as some conceive it, which after was appointed for a Sabbath to them. Tor- niellus I am sure is of that opinion: and so is Zanchie two, who w<sup>th</sup> shall gives it for the reason, why the seventh day was rather chosen for the Sabbath, then any other. Popu- lus die septima liberatus fuit ex Aegypto; & tunc jussit in hujus rei memoriam diem illam sanctificare. Which were it so, yet could not that day be a Sabbath, or a day of rest, considering the sudden and tumultuous manner of their going thence: their sonnes and daughters, maid servants, and men servants, the cattell and the strangers within their gates, being all put hardly to it, and faine to flie away, for their life and safety. And if Saint Austins note be true, and the note be his, that on the first day of the week, trans- gressi sunt filii Israel mare rubrum siccis pedibus, the Israe- lites went dry foot over the Red Sea, or Sea of Edom: then must the day before, if any, be the Sabbath day; the next seventh day after the day of their departure. But that day certainly was not kept, as a Sabbath day. For it was wholly spent in murmuring and complaints against God and Moses. They cryed unto the Lord, and they said to Moses, why hast thou brought us out of Egypt to die in the wilderness? Had it not been better farre for us to serve the Egyptians? Nothing in all this murmurings and seditious clamours, that may denote it for a Sabbath, for an holy Festivall. Nor do we finde that for the after times, they made any scruple of journeying on that day, till the Law was given unto the contrary, in Mount Sinai: which was the eleventh station after their escape from Egypt. It was the fancy of Rabbi Solomon, that the Sabbath was first

In quantum p<sup>a</sup>-  
cep. um.

S. rm. de temp.  
154.

Exod. 14. 11. &  
12.

Exod. 15, 26.

Exod. 16, 2.

first given in *Marah*, and that the sacrifice of the red Cow mentioned in the nineteenth of *Numbers*, was instituted at that time also. This fancy founded on those words in the Booke of *Exodus*, *If thou wilt diligently hearken to the voice of the Lord thy God, &c. then will I bring none of those diseases upon thee, that I brought on the Egyptians.* But *Tormiellus*, and *Tostatus*, and *Lyra*, though themselves Jew, count it no other then a Jewish and Rabbinicall folly. Sure I am, that on the fifteenth day of the second moneth after their departure out of *Egypt*; being that day seven-night before the first *Sabbath* was discovered, in the fall of *Mannah*: we finde not any thing that implies either rest or worship. We read indeed how all the Congregation murmured as they did before against *Moses* and against *Aaron*, wishing that they had died in the land of *Egypt*, where they had bread their bellies full, rather then be destroyed with Famine. So eagerly they murmured, that to content them, God sent them *Quails* that night, and rained downe bread from Heaven next morning. Was this, thinks you the sanctifying of a *Sabbath* to the Lord their God? Indeed the next leventh day that followed, was by the Lord commended to them for a *Sabbath*; and ratified by a great and signall miracle the day before: wherein it pleased him, to give them double what they used to gather on the former dayes, that they might rest upon the seventh, with the greater comfort. This was a preamble or pre-parative to the following *Sabbath*: for by this miracle, this rest of God from raining *Mannah*, on the seventh day, the people came to know which was precisely the seventh day from the Worlds Creation: whereof they were quite ignorant at that present time. *Philo* assures us in his third Booke *de vita Mosi*, that the knowledge of that day on which God rested from his works, had been quite forgotten, *ὅτι τὸν ἡμέραν ἐν ᾧ ἡμεῖς ἀναπαύομεθα, καὶ ὅτι τὸν ἡμέραν ἐν ᾧ ὁ Θεὸς ἀναπαύεται, οὐκ ᾔδειν.* by reason of those many miseries which had befallen the World by fire and water: and so continued, till by this mira-

miracle, the Lord revived again the remembrance of it. And in another place, when men had made a long enquiry after the birth day of the World, and were yet to seek: καὶ περὶ πατέρων καὶ ἱερέων αὐτοῦ ἡμεῖς ἀναπαύομεθα, καὶ ὅτι τὸν ἡμέραν ἐν ᾧ ὁ Θεὸς ἀναπαύεται, οὐκ ᾔδειν. &c. God made it knowne to them by a speciall miracle, which had so long beene hidden from their Ancestors. The falling of a double portion of *Mannah* on the sixth day, and the not putrifying of it on the seventh; was the first light that *Moses* had to descry the *Sabbath*: which he accordingly commended unto all the people, to be a day of rest unto them; that as God ceased that day from sending, so they should rest from looking after their daily bread. But what need *Philo* be produced, when wee have such an ample testimony from the word it selfe. For it is manifest in the story, that when the people, on the sixth day, had gathered twice as much *Mannah*, as they used to doe; according as the Lord had directed by his servant *Moses*: they understood not what they did, at least why they did it. The Rulers of the Congregation, as the Text informes us, came and told *Moses* of it: and he as God before had taught him, acquainted them, that on the morrow should be the rest of the holy Sabbath unto the Lord; and that they were to keepe the over-plus untill the morning. Nay, so farre were the people from knowing any thing of the Sabbath, or of Gods rest upon that day, that though the Prophet had thus preached unto them of a Sabbath rest, the people gave small credit to him. For it is said, that some of the people went out to gather on the seventh day, (which was the leventh day after, or the second Sabbath as some think) notwithstanding all that had been spoken, and that the *Mannah* stanke not, as on other dayes. So that this resting of the people, was the first sanctifying of the Sabbath mentioned in the Scriptures: and Gods great care to make provision for his people on the day before, the blessing he bestowed upon it. And this is that, which *Solomon* *Tarchi* tells

De vita Mosi, l. 1.

Exod. 16, 5.

Vers. 22.

Vers. 23.

Vers. 27.

Ch. 1. 2. 2.

De fest. Judaeor.  
63.

tels us, as before we noted, *Benedixit ei* i.e. in *Mannah*, *quia omnibus diebus septimana descendit Omnis pro singulis*, & *sexto panis duplex* : & *sanctificavit eum* i.e. in *Mannah*, *quia non descendit omnino*. Nay, generally the Hebrew Doctours doe affirme the same : assuring us that the Commandement of the Sabbath is the foundation and ground of all the rest, as being given before them all, at the fall of *Mannah*. *Unde dicunt Hebraei sabbatum fundamentum esse aliorum praeceptorum, quod ante alia praecpta hoc datum sit, quando Mannah acciperunt*. So *Hospinian* tels us. Therefore the Sabbath was not given before, in their own confession. This hapned on the two and twentieth day of the second moneth after their comming out of *Egypt* ; and of the Worlds Creation, Anno 2044. the people being then in the Wildernesse of *Sin*, which was their seventh station.

(2) The seventh day after, being the nine and twentieth of the second moneth, is thought by some, I know not upon what authority, to bee that day whereon some of the people, distrusting all that *Moses* said, went out to gather *Mannah*, as on other dayes : but whether they were then in the Wildernesse of *Sin*, or were incamped in *Dophkath*, *Alush*, or *Rephidim*, which were their next removes, that the Scriptures say not. Most likely that they were in the last station, considering the great businesses there performed; the fight with *Amalek*, and the new ordering of the Government by *Iethroes* counsaile ; and that upon the third day of the third moneth which was Thursday following, they were advanced so farre as to the Wildernesse of *Sinai*. I say the third day of the third moneth, for where the Text hath it, *In the third moneth when the children of Israel were gone forth out of Egypt, the same day came they into the wildernesse of Sinai* : by the same day is meant the same day of the moneth, which was the third day, being Thursday, after our Accompt. The morrow after went *Moses* up unto the Lord, and had commandement from

Num. 33.

Exod. 19. 1.

Exod. 19. 5. 3.  
10, 11.

from him to sanctifie the people that day, and to morrow, and to make them ready against the third day : God meaning on that day to come downe in the eyes of all the people in Mount *Sinai*, and to make knowne his will unto them. That day being come, which was the Saturday or Sabbath, the people were brought out of the Campe to meet with God, and placed by *Moses* at the nether part of the Mountaine : *Moses* ascending first to God, and descending after to the people, to charge them that they did not passe their bounds before appointed. It seemes the Sabbaths rest was not so established, but that the people had been likely to take the pains to climbe the Mountain, and to behold the wonders which were done upon it ; had they not had a speciall charge unto the contrary. Things ordered thus, it pleased the Lord to publish and proclaime his Law unto the people, in thunder, smoake, and lightnings, and the noyse of a Trumpet ; using therein the Ministry of his holy Angels : which Law we call the Decalogue, or the ten Commandements, and contains in it the whole morall Law, or the Law of nature. This had before been naturally imprinted in the mindes of men ; howeever that in tract of time, the character thereof had been much defaced ; so dimmed and darkened that Gods own people stood in need of a new impression : and therefore was proclaimed in this solemne manner, that to the letter of the Law might leave the cleerer stampe in their affections. A Law which in it selfe was generall and universall, equally appertaining both to Jew and Gentile ; the Gentiles which know not the law, doing by nature the things contained in the Law, as Saint *Paul* hath told us : but as at this time published on Mount *Sinai*, and as delivered to the people by the hand of *Moses*, they obliged onely those of the house of *Israel*. *Zanchinus* hath so resolved it amongst the Protestants, (not to say any thing of the Schoole-men who affirme the same :) *ut Politica & ceremoniales, sic etiam morales leges quae Decalogi nomine significantur, quatenus per Moysen tradita*

Vers. 17.

Vers. 21.

Rom. 2. 14.

De Redempti.  
1. 1. 6. 11. 17. 1.



*faciunt Israelitis, ad nos Christianos nihil pertinent, &c.* Neither the *Judiciall* nor the *Ceremoniall*, so nor the *Morall Law* contained in the *Decalogue*, doth any way concern us *Christians*, as given by *Moses* to the *Jewes*; but onely so farre forth, as it is consonant to the *Law of nature*, which bindes all alike; and after was confirmed and ratified by *Christ*, our King. His reason is, because that if the *Decalogue* as given by *Moses* to the *Jewes*, did concerne the *Gentiles*; the *Gentiles* had been bound by the fourth Commandement, to observe the *Sabbath*, in as strict a manner as the *Jewes*. *Cum vero constat ad hujus diei sanctificationem nunquam fuisse Gentem obligatam, &c.* Since therefore it is manifest that the *Gentiles* never were obliged to observe the *Sabbath*, it followeth that they neither were, nor possibly could be bound to any of the residue, as given by *Moses* to the *Jewes*. Wee may conclude from hence, that had the fourth Commandement been meerly *moral*, it had no lesse concerned the *Gentiles*, then it did the *Israelites*.

(3) For that the fourth Commandement is not of the same condition with the rest, is no new invention: The *Fathers* joyntly so resolve it. Its true that *Irenaeus* tels us, how God, the better to prepare us to eternall life, *Decalogi verba per semetipsum omnibus similiter locutus est*, did by himselfe proclaim the *Decalogue* to all people equally: which therefore is to be in full force amongst us, as having rather been enlarged then dissolved, by our Saviours coming in the flesh. Which words of *Irenaeus*, if considered rightly, must be referred to that part of the fourth Commandement which indeed is *Morall*; or else the fourth Commandement must not be reckoned as part or member of the *Decalogue*: because it did receive no such enlargement, as did the rest of the Commandements, by our Saviours preaching; (whereof see *Math.* 5. 6. and 7. Chapters) but a dissolution rather by his practice. *Iustinus Martyr* more expressly, in his dispute with *Trypho* a learned *Jew*, maintaines the *Sabbath* to be onely

*Lib. 4. cap. 31.*

*Dialcum Tryphano.*

onely a *Mosaicall* Ordinance; as we shall see anon more fully; and that it was imposed upon the *Israelites*, *ὡς τὰς ἀπορίας αὐτῶν, καὶ τὴν σκληροκαρδίαν*. because of their hard-heartedness, and irregularity. *Tertullian* also in his Treatise against the *Jewes*, saith that it was not *spiritale & aeternum mandatum*; sed *temporale, quod quandoque cessaret*, not a spirituall and eternall institution, but a temporall onely. Saint *Austin* yet more fully, that it is no part of the *moral Law*. For he divides the *Law of Moses* into these two parts, Sacraments, and morall duties: accounting *Circumcision*, the new *Moones*, *Sabbaths*, and the Sacrifices to appertain unto the first: *ad mores autem, non occides, &c.* and these Commandements, *Thou shalt not kill, nor commit adultery, nor beare false witness*, and the rest, to be contained within the second. Nay more, he tels us, that *Moses* did receive a Law to be delivered to the people, writ in two Tables made of stone by the Lords own finger: wherein was nothing to be found either of *Circumcision*, or the *Jewish* Sacrifices. And then he addes, *In illis igitur decem praeceptis, excepta Sabbati observatione, dicatur mihi quid non sis observandum à Christiano*: Tell me, saith he, what is there in the *Decalogue*, except the observation of the *Sabbath day*, which is not carefully to be observed of a Christian man. To this wee may referre all those severall places, wherein hee calls the fourth Commandement, *praeceptum figuratum, & in umbra positum*, a Sacrament, a shadow, and a figure: as *Tract* the third in *Iob.* 1. and *Tract.* 17. and 20. in *Iob.* 5. *ad Bonifac.* l. 3. *T. 7. contra Faust. Manich.* l. 19. c. 18. the 14. Chapter of the Booke *de spiritu & lit.* before remembered: and finally, to go no further, *Qu. in Exod.* l. 2. qu. 173. where he speaks most home, and to the purpose. *Ex decem praeceptis hoc solum figurate dictum est*. Of all the ten Commandements this onely was delivered as a signe or figure. See also what is said before out of *Theodoret*, and *Sedulius*, *Chap.* 1. n. 6. *Hesychius* goes yet further, and will not have the fourth Commandement to be

*Contra Iudeos.*

*In Epistola ad Galat.*

*De spiritu & lit. c. 114*



In Levit. 1. 6.  
6. 26.

any of the ten; *Et si decem mandata insertum sit, non tamen exis esse*; and howsoever it is placed amongst them, yet it is not of them. And therefore to make up the number, divides the first Commandement in two, as those of Rome have done the last, to exclude the second. But here *Hesychius* was deceived, in taking this Commandement to be onely ceremoniall, whereas it is indeed of a mixt or middle nature: for so the Schoolemen, and other learned Authors in these later times, grounding themselves upon the Fathers, have resolved it generally. *Morall* it is as to the *ducie*, that there must be a time appointed for the service of God: and *Ceremoniall*, as unto the *Day*, to be one of seven, and to continue that whole day, and to surcease that day from all kinde of worke. As *morall*, placed amongst the ten Commandements, extending unto all mankind, and written *naturally* in our hearts by the hand of *nature*: as *ceremoniall*, appertaining to the *Law Leviticall*, peculiar onely to the *Jewes*, and to be reckoned with the rest of *Moses* institutes. *Aquinas* thus, 2. 2. q. 122. art. 4. *resp. ad primum*. *Tostatus* thus in *Exod.* 20. q. 11. So *Petr. Galatinus* also lib. 11. cap. 9. and *Bonaventure* in his Sermon on the fourth Commandement. And so divers others.

(4.) I say, the fourth Commandement; so farre as it is *ceremoniall*, in limiting the *Sabbath day* to be one of seven, and to continue all that day, and thereon to surcease from all kind of labour; which three ingredients are required in the Law, unto the making of a *Sabbath*: is to be reckoned with the rest of *Moses* institutes, and proper onely to the *Jewes*. For prooffe of this, wee have the Fathers very copious. And first that it was one of *Moses* institutes, *Iustin the Martyr* saith expressly. *ὅτι ἀπὸ Ἀβραάμ ἤρξατο πενιτεῖν, καὶ ἀπὸ Μωϋσέως σάββατον, &c.* As Circumcision began from *Abraham*, and as the *Sabbath*, Sacrifices, Feasts and Offerings, came in by *Moses*: so were they all to have an end. And in another place of the same Discourse, seeing there was no use of

Dial. cum Try-  
phone.

Cir-

Circumcision untill *Abraham's* time, *καὶ ἀπὸ Μωϋσέως σάββατον, &c.* nor of the *Sabbath* untill *Moses*: by the same reason there is as little use now of them, as had been before. So doth *Eusebius* tell us, *πρῶτον μὲν Ἰουδαίους ἀπέχεσθαι τὸ νομοθεσίας Μωϋσῆα, σάββατον τινὸς παραδόντα ἡμῖν, &c.* that *Moses* was the first Law-giver amongst the *Jewes*, who did appoint them to observe a certaine *Sabbath* in memory of Gods rest from the Worlds Creation, as also divers anniversary Festivals, together with the difference of clean and unclean creatures, and of other Ceremonies not a few. Next *Athanasius* lets us know that in the Book of *Exodus*, wee have the institution of the Paschever, the sweetning of the bitter waters of *Marah*, the sending down of *Quails* and *Mannah*, the waters issuing from the rock: *ὅτε καὶ ἀρχὴν εἶχον ἡ τὸ σάββατον παρατήρησις*, what time the *Sabbath* took beginning, and the Law was published by *Moses* on Mount *Sinai*. *Macarius* a Contemporary of *Athanasius* doth affirme as much, *viz.* that in the Law *διὰ Μωϋσέως δοθέντι*, which was given by *Moses*, it was commanded, as in a figure or a shadow that every man should rest on the *Sabbath day* from the workes of labour. Saint *Hierome* also lets us know, though he name not *Moses*, that the observation of the *Sabbath*, amongst other Ordinances, was given by God unto his people in the *Wildernesse*. *Hec precepta, & justificationes, & observantiam Sabbati, Dominus dedit in deserto*; which is as much, as if he had expressly told us, that it was given unto them by the hand of *Moses*. Then *Epiphanius*, God saith he, rested on the seventh day from all his labours; which day hee blessed and sanctified, *καὶ ἐδίλωσε δι' ἄγγελου τῷ Μωϋσῇ*, and by his *Angel* made knowne the same to his servant *Moses*. See more unto this purpose *advers. haer.* 1. 1. *har.* 6. n. 5. And lastly, *Damasceus* hath assured us, that when there was no Law nor Scripture, that then there was no *Sabbath* neither: but when the Law was given by *Moses*, ἀπεράσθη τῷ θεῷ τὸ σάββατον, then was the *Sabbath* set apart for Gods pub-

De Preparat. l.  
7. c. 6.

Synopsis sacra  
Script.

Hom. 35.

In Ezech. 20.

De Pond. &  
mensur. 2. 22.

De fide Orthod.  
lib. 4. c. 24.

lick worship. Adde here, that *Tertullian* and *Iustin* referre the institution of the *Sabbath* unto *Moses* onely: of which more hereafter.

(5) Next that the *Sabbath* was peculiar onely to the *Jewes*, or those, at least that were of the house of *Israel*, the *Fathers* do affirme more fully, then they did the other. For so *Saint Basil*, τὸ κατὰ τὸν ἑβραϊστικόν, *Iudeis*, the *Sabbath* was given unto the *Jewes*; in his first Homily of Fasting. *Saint Austin* so, *Sabbatum datum est priori populo in otio corporali*, *Epistola* 119. & *Sabbatum* *Iudeis fuisse preceptum in umbra futuri*, *de Gen. ad lit.* l. 4. c. 11. and in the 13. of the same Booke, *unum diem observandum mandavit populo Hebræo*: the like to which occurs *Epist.* 86. *ad Casulanum*. The *Jewes*, the *Hebrewes*, and the former people; all these three are one: and all doe serve to shew that *Saint Austin* thought the *Sabbath* to be peculiar unto them onely. That it was given unto the *Jewes*, exclusively of all other Nations, is the opinion and conceit also of the *Jewes* themselves. This *Petrus Galatinus* proves against them, on the authority of their best Authours. *Sic enim legitur apud eos in Glossa*, &c. Wee reade, saith he, in their *Glossa* on these words of *Exodus*, *The Lord hath given you the Sabbath*: what meane, say they, these words, *he hath given it you*? *Quia vobis viz. Iudeis dedit, & non gentibus sanctis*; because it was given unto the *Jewes*, and not unto the *Gentiles*. It is affirmed also, saith hee, by *R. Iohannan*, that whatsoever statute God gave to *Israel*, he gave it to them publickly, except the *Sabbath*; and that was given to them in secret: according unto that of *Exodus*. *It is a signe betweene mee and the children of Israel. Quod si tra est, non obligantur gentes ad sabbatum*. It so saith *Galatinus*, the *Gentiles* were not bound to observe the *Sabbath*. *A signe between me and the children of Israel*? It seemes, the *Jewes* were all of the same opinion. For where they used on other dayes to weare their *Phylacteries* on their armes or foreheads, to be a signe or token to them, as the Lord commanded;

Ex. 16. 29.

Exod. 31. 17.

Answer in  
Exod. 13. 9.

manded; they laid them by upon the *Sabbaths*: because, say they, the *Sabbath* was it selfe a signe. So truly said *Procopius Gazæus*, *Ita Iudæis imperavit supremum nomen, ut segregarent à ceteris diebus diem septimum*, &c. God, saith he, did command the *Jewes*, to set apart the seventh day to his holy worship; that if by chance they should forget the Lord their God, that day might call him back unto their remembrances, where note, it was commanded to the *Jewes* alone. Adde, that *Iosephus* calls the *Sabbath* in many places, a nationall or locall custome, τὸν κατὰ τὸν νόμον νόμον, a law peculiar to that people; as *Antiqu.* l. 14. c. 18. & *de bello* l. 2. c. 16. as wee shall see hereafter more at large. Lastly, so given to the *Jewes* alone, that it became a difference between them, and all other people. *Saint Cyril* hath resolved it so. God, saith hee, gave the *Jewes* a *Sabbath*, not that the keeping of the same should be sufficient to conduct them to eternall life: *sed ut hæc civilis administrationis ratio peculiaris à gentium institutis distinguat eos*; but that so different a forme of civill government, should put a difference between them, and all Nations else. *Theodoret* more fully, that the *Jewes* being in other things like to other people, in observatione sabbati propriam videbantur obtinere rempublicam, seemed in keeping of the *sabbath* to have a custome by themselves. And which is more, saith he, their *Sabbath* put a greater difference between the *Jewes*, and other people; then their *Circumcision*: For *Circumcision* had been used by the *Idumeans*, and *Egyptians*: *sabbati verò observationem sola Iudeorum natio custodiebat*, but the observation of the *sabbath*, was peculiar onely to the *Jewes*. Nay, even the very *Gentiles* took it for a *Jewish Ceremony*; sufficient prooffe whereof wee shall see ere long. But what need more be said in this, either that this was one of the *Laws* of *Moses*, or that it was peculiar to the *Jewes* alone; seeing the same is testified by the holy Scripture? *Thou comest downe upon mount Sinai*, saith *Nehemiah*, and *spakest with them* [the house of *Israel*]

In Gen. 2.

In Exod. 20.

In Exod. 20.

Cap. 19. 13. &c.

Vers. 14.

from Heaven: and gavest them right judgements and true lawes, good statutes and commandements, what more? It followeth, And madest knowne unto them thy holy Sabbath, and commandedst them precepts, statutes and lawes, by the hand of thy servant Moses.

(6) Now on what motives God was pleased to prescribe a sabbath to the Jewes, more at this time than any of the former ages; the Fathers severally have told us; yea and the Scriptures too in severall places. *Iustin Martyr*, as before we noted, gives this generall reason, because of their hard-heartednesse, and irregular courtes; wherein Saint *Austin* closeth with him. *Cessarum onera legis quae ad duritiem cordis Iudaici fuerunt data, in escis, sabbatis, & neomeniis*: where note how he hath joyned together, new-moones, and sabbaths, and the Jewish difference betweene meat and meat. Particularly, *Gregory Nyssen* makes the speciall motive to be this, *ad sedandum nimium eorum pecunie studium*, so to restrain the people from  
 “ the love of money. For coming out of Egypt very  
 “ poore and bare, and having almost nothing but what  
 “ they borrowed of the Egyptians; they gave them-  
 “ selves, saith he, unto continuall and incessant labour, the  
 “ sooner to attain to riches. Therefore said God, that  
 “ they should labour six dayes, and rest the seventh. *Damasen* somewhat to this purpose, *ἐὶς δὲ ὁ θεὸς τὸ πρὸς ἡμᾶς καὶ φιλόπρηνον*, &c. God, saith he, seeing the carnall and  
 “ the covetous disposition of the Israelites, appoynted  
 “ them to keepe a sabbath, that so their servants and  
 “ their cattell might partake of rest. And then he addes,  
 “ *αἷμα δὲ καὶ σφαλὴν ἀγορεύει*, &c. as also, that thus resting from  
 their worldly businesse, they might repaire unto the  
 Lord in *Psalmes*, and *Hymnes* and *spirituall songs*, and  
 meditation of the Scriptures. *Rupertus* harps on the same  
 string that the others did, save that hee thinks the sabbath  
 given for no other cause, then that the labouring man be-  
 ing wearied with his weekly toyle, might have some time  
 to refresh his spirits. *Sabbatum nihil aliud est nisi requies,*  
 vel

Qu. ex Nov.  
Test. 69.

Testim. advēta  
Dei in carne,

De fide Orith l. 4  
6. 24.

2. 5. in Job. c. 5.

vel quam ob causam data est, nisi ut operarius fessus ceteris septimana diebus uno die requiesceret? *Gaudentinus Brixianus* in his twelfth Homily or Sermon, is of the same minde also, that the others were. These seeme to ground themselves on the fifth of *Deuteronomy*, where God commands his people to observe his sabbaths, that thy man-servant, and thy maid-servant may rest as well as thou. And then it followeth, Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, though with a mighty hand & an out-stretched arme: therefore the Lord thy God commanded thee to keep the sabbath day. The force of which illation is no more then this, that as God brought them out of Egypt where in they were servants, so he commands them to take pity on their servants, and let them rest upon the sabbath: considering that they themselves would willingly have had some time of rest, had they been permitted. A second motive might be this, to make them alwayes mindfull of that spirituall rest, which they were to keepe from the acts of *June*; and that eternall rest that they did expect from all toyle and misery. In reference unto this eternall rest, Saint *Augustine* tels us that the Sabbath was commanded to the Jewes, in umbra futuri, quae spiritalem requiem figuraret; as a shadow of the things to come, in S. Pauls language, which God doth promise unto those that doe the works of righteousness. And in relation to the other, the Lord himselfe hath told us, that he had given his Sabbath unto the Jewes, to be a signe between him and them, that they might know, that he was the Lord that sanctified them. *Exod. 31. 13.* which is again repeated by *Ezech. cap. 20. 12.* That they may know that I am the Lord which sanctifieth them. For God, as *Gregory Nyssen* sen notes it, seemes onely to propose this unto himself, that by all meanes he might at least destroy in man, his inbred corruption. τὸ τοῦ ἐν πνεύματι, τὸ τοῦ ἐν σαρκὶ. This was his ayme in Circumcision, and in the Sabbath, and in forbidding them some kinde of meates:

Vers. 14.

Vers. 19.

De Gen. ad lib. l.  
4. c. 1.

De re'urrect.  
Chr. Orati. 1.

" *De septa q̄ſſatione* : he is to say, *ſabbat̄* ſheweth  
 " *m.* for by the Sabbath he informed them of a rest from  
 ſinne. To cite more Fathers to this purpose were a thing  
 unnecessary; and indeed, *ſanſibile ſuper ſanſum*. This yet  
 confirms us further, that the Sabbath was intended for  
 the *Jewes* alone. For had God given the Sabbath to all  
 other people, as he did to them, it must have also been a  
 ſigne, that the Lord had ſanctified all people, as hee did  
 the *Jewes*.

(7.) There is another motive yet to be considered,  
 and that concernes as well the day as the institution. God  
 might have given the *Jewes* a Sabbath, and yet not tied  
 the sabbath to one day of seven, or to the seventh pre-  
 ciſely from the Worlds Creation. *Conſtitui potuiſſet, quod*  
*in die ſabbati celebraretur Dom̄, aut in die Martis, aut in alie-*  
*ra die.* God, ſaith *Tostatus*, might have ordered it, to  
 have his Sabbath on the Saturday, or on the Tuesday, or  
 any other day what ever. what any other of the weeke,  
 and no more then ſo; No, hee might have appointed it,  
*aut bis, aut ſemel tantum in anno, aut in menſe*, once or  
 twice a yeere, or every month; as hee had liſted. And  
 might not God as well exceed this number, as fall ſhort  
 thereof? yes ſay the *Proteſtant Doctors*, that hee might  
 have done. He might have made each third, or fourth, or  
 fifth day a sabbath; indeed as many as he pleaſed. *Si vo-*  
*luiſſet Deus, abſolute excludendo ſuo, poſſuit plures dies im-*  
*perare cultui ſuo impendendos*: ſo ſaith Doctor *Ryner*, one  
 of the *Profeſſors* of *Leiden*, and a great Friend to the an-  
 tiquity of the sabbath. What was the principall motive  
 then, why the seventh day was choſen for this purpose,  
 and none but that? *in quibus ſanctiſſime ſe deo*, to keep  
 God alwayes in their mindes, ſo ſaith *Joſeph Marſer*. But  
 why ſhould that bee rather done by a ſeventh day Sab-  
 bath, then by any other? Saint *Cyrill* answers to that  
 point exceeding fully. The *Jewes*, ſaith hee, became  
 " infected with the Idolatries of *Egypt*, worſhipped the  
 " ſunne, and moone, and ſtars; and the hoſt of Hea-

" ven:

In Exod. 20.  
 qu. II.

In Exod. 20.

Dial. cum Try-  
 phone.

De feſt Paſchal.  
 bom. 6.

" ven: which ſeemes to be inſinuated in the fourth of  
 " *Deut. vers. 19*. Therefore that they might underſtand  
 " the Heavens to be Gods workmanſhip; *vos opificem-*  
 " *ſum imitari jubet*; he wiſteth them that they imitate  
 " their Creatour; that reſting on the ſabbath day, they  
 " might the better underſtand the reaſon of the Feſti-  
 " val. Which if they did, ſaith hee, in caſe they reſted  
 " on that day, whereon God had reſted, it was a plaine  
 " confeſſion that all things were made by him; and con-  
 " ſequently that there were no other Gods beſides him.  
*Et hac una ratio ſabbato inditta quietis*; Indeed the one  
 and onely reaſon that is mentioned in the body of the  
 Commandement; which reflects onely on Gods reſt  
 from all his worke which he had made, and leaves that as  
 the abſolute and ſole occaſion, why the ſeventh day was  
 rather choſen, for the ſabbath, then the ſixt, or eighth, or  
 any other. Which being ſo, it is the more to be admired,  
 that *Philo* being a learned Jew, or any learned Chriſtian  
 Writer, leaving the cauſe expreſſed in the Law it ſelfe,  
 ſhould ſeek ſome ſecret reaſon for it, out of the nature of  
 the day, or of the number. Firſt, *Philo* tells us, that the  
*Jewes* doe call their ſeventh day by the name of ſabbath,  
 which ſignifieth repoſe and reſt. Not becauſe they did reſt  
 that day from their weekly labours: *ὡς ἂν ἑβδόμενος ἀεὶ τοὺς*  
*ἀσπλάγους, καὶ ἀπόνητος, καὶ ἐλευνὸς τὰς*, but becauſe ſe-  
 ven is found to be, both in the world and man himſelfe,  
 the moſt quiet number, moſt free from trouble, warre,  
 and all manner of contention. A ſtrange conceit to take  
 beginning from a Jew: yet that that followes of *Aretius*  
 is as ſtrange as this. Who thinks that day was therefore  
 conſecrated unto reſt, even amongſt the *Gentiles*, *quod*  
*putarent civilibus actionibus ineptum eſſe, forteſſe propter*  
*frigus planeta, contemplationibus vero idoneum*: becauſe  
 they thought that day, by reaſon of the dulneſſe of the  
 Planet *Saturne*, more fit for contemplation, then it was  
 for action. Some had, it ſeemes, conceived ſo, in the for-  
 mer times, whom thereupon *Tostatus* cenſures in his  
 Com-

De Abrabamo.

Problem. loc. 55.





ry ninth day] *in regia lovi arictem folere immolare*: as in *Macrobius*. So that we see the seventh day was no more in honour, then either the first, fourth, or eighth; and not so much as was the ninth: this being as it were a weekly Festivall, and that a monethly. A thing so cleere and evident that Doctour *Bound* could tell us, that the memory of *Weeks and Sabbaths* was altogether suppressed and buried amongst the *Gentiles*. And in the former page. But how, the memory of the seventh day was taken away. Amongst the *Romans*, *Ex veteri nundinarum instituti* apparet, saith *Beroaldus*. And *Satan* did altogether take away from the *Gracians*, the holy memory of the seventh day, by obtruding on the wicked rites of Superstition, which on the eighth day they did keep in honour of *Neptune*. So that besides other holy dayes, the one of them observed the eighth day, and the other the ninth, and neither of them both the seventh as the Church doth now, and hath done alwayes from the beginning. Its true, *Diogenes* the *Grammarian*, did hold his disputations constantly upon the *Saturday* or *Sabbath*: and when *Tiberius* at an extraordinary time came to heare his exercises; in diem septimum distulit, the *Pedant* put him off until the *Saturday* next following. A right *Diogenes* indeed, and as rightly served. For coming to attend upon *Tiberius*, being then made Emperour, he sent him word, *ut post annum septimum rediret*, that he would have him come again the seventh year after. But then as true it is, which the same *Suetonius* tells us of *Antonius Gniphe*, a *Grammarian* too, that he taught *Rhetorick* every day; *declamaret vero non nisi nundinis*, but declaimed onely on the ninth. But then as true it is, which *Juvenal* hath told us of the *Roman Rhetoricians*, that they pronounced their *Declamations* on the sixth day chiefly.

*Nil salis Arcadico juveni, cujus mihi sexta  
Quaque die, miserum diuus caput Annibal impleat.*  
As the Poet hath it.

2 Edit. p. 63.

Sueton. in Tiber.  
6.32.De illustrib.  
Grammaticis

Sat.

All dayes, it seems, alike to them; the first, fourth, sixth, eighth, ninth, and indeed what not, as much in honour as the seventh: whether it were in civill, or in sacred matters.

(9) I am not ignorant that many goodly Epithetes are by some ancient Poets amongst the *Grecians* appropriated to this day: which we find gathered up together, by *Clemens Alexandrinus*, and *Ensebins*; but before either of them, by one *Aristobulus* a learned Jew, who lived about the time of *Ptolemy Philometor* King of *Egypt*. Both *Hesiod* and *Homer*, as they there are cited, give it the title of *ἡμερ ἁγία* or *an holy day*, & so it was esteemed amongst them, as before is shewn: but other dayes esteemed as holy. From *Homer* they produce two Verses, wherein the Poet seems to be acquainted with the Worlds Creation, and the perfection of it on the seventh day.

Ἐξ ὧν ἡμερ ἦν, καὶ πᾶς τετέλεστο ἅπαντα. καὶ  
Ἐξ ὧν ἡμερ ἦν, καὶ οἱ λίποντες ῥέον ἐξ Ἀχέρουτος.

On the seventh day all things were fully done.  
On that we left the waves of Acheron.

The like are cited out of *Linus*, as related by *Ensebins*, from the collections of *Aristobulus* before remembered: but are by *Clemens* gathered on *Callimachus*, another of the old *Greek Poets*, who between them thus.

Ἐξ ὧν ἡμερ ἦν, καὶ οἱ τετέλεστον πάντα τέκτοναι. καὶ  
Ἐξ ὧν ἡμερ ἦν, καὶ οἱ λίποντες ῥέον ἐξ Ἀχέρουτος.  
Ἐξ ὧν ἡμερ ἦν, καὶ οἱ λίποντες ῥέον ἐξ Ἀχέρουτος. καὶ  
Ἐξ ὧν ἡμερ ἦν, καὶ οἱ λίποντες ῥέον ἐξ Ἀχέρουτος. καὶ  
Ἐξ ὧν ἡμερ ἦν, καὶ οἱ λίποντες ῥέον ἐξ Ἀχέρουτος. καὶ  
Ἐξ ὧν ἡμερ ἦν, καὶ οἱ λίποντες ῥέον ἐξ Ἀχέρουτος. καὶ

Which put together may be thus Englished, in the main, though not verbatim.

Clem. Strom. l. 5.  
Enseb. Preparat.  
13. c. 12.

*On the seventh day all things were made complete.  
The birth-day of the World, most good, most great.  
Seven brought forth all things in the starrie Skie;  
Keeping each yeere their courses constantly.*

This *Clemens*, makes an argument that not the *Jews* onely but the *Gentiles* also knew that the seventh day had a priviledge, yea, and was hallowed above other dayes; on which the world, and all things in it were complete and finished. And so we grant they did: but neither by the light of nature, nor any observation of that day amongst themselves, more then any other. Not by the light of nature. For *Aristobolus*, from whom *Clemens* probably might take his hint, speaks plainly, that the Poets had consulted with the holy Bible, and from thence sucked this knowledge: ἐκ τῶν ἡμετέρων βιβλίων μετῃληφότες, as that Authour saith of *Hesiod* and *Homer*. Which well might be, considering that *Homer* who was the oldest of them flourished about five hundred yeares after *Moses* death; *Callimachus* who was the latest, above seven hundred yeares after *Homer*s time. Nor did they speake it out of any observation of that day, more then any other amongst themselves. The generall practice of the *Gentiles*, before related, hath throughly as we hope, removed that scruple. They that from these words can collect a Sabbath, had need of as good eyes as *Clemens*, who out of *Plato* in his second *de republ.* conceives that he hath found a sufficient warrant for the observing of the *Lords* day, above all the rest: because it is there said by *Plato*, that such as had for seven dayes solaced in the pleasant Meadomes, were to depart upon the eighth, and not returne till foure dayes after. As much a *Lords* day in the one, as any Sabbath in the other. Indeed the argument is weak, that some of those that thought it of especiall weight, have now deserted it, as too light and triviall. *Ryvet* by name, who cites most of these Verses in his notes on *Genesis*, to prove the Sabbath no lesse ancient then the worlds Creation;

Ap. Euseb.

Sctom l. 5.

tion; doth on the *Decalogue*, thinke them utterly unable to conclude that point, nisi aliunde suffulciantur, unlesse they be well backed with better arguments, and authorities out of other Authours.

(10) Nay, more then this, the *Gentiles* were so farre from sanctifying the Sabbath or seventh day, themselves; that they derided those that kept it. The *Circumcision* of the *Jews* was not more ridiculous amongst the *Heathens*, then their *Sabbaths* were; nor were they more extremely scoffed at for the one, then for the other, by all sorts of Writers. *Seneca* layes it to their charge, that by occasion of their *Sabbaths*, septimam fere atatis suae partem vacando perdant, they spent the seventh part of their lives in sloth and idlenesse: and *Tacitus*, that not the seventh day, but the seventh yeare also, was as unprofitably wasted. Septimo quoque die otium placuisse ferunt; dein blandiente inertia, septimum quoque annum ignavia datum. *Moses*, saith he, had so appointed, because that after a long fixe dayes march, the people became quietly settled on the seventh. *Iuvenal* makes also the same objection, against the keeping of the Sabbath by the Jewish Nation.

Ap. Aug. de civit. Dei, l. 6. c. 11.

Hist. l. 3.

Sat. 14.

— quod septima quaque fuit lux  
Ignava, & partem vite non attigit ullam.

And *Ovid* doth not onely call them peregrina sabbata, as things with which the *Romans* had but smal, and that late acquaintance: but makes them a peculiar marke of the Jewish Religion.

Remo. amor. l. 2.

Quaque die redeunt, rebus minus apta gerendis,  
Culta Palestino septima sacra viro.

De Arte l. 1.

The seventh day comes for businesse unfit;  
Held sacred by the Jew, who halloweth it.



In Exod 20.

Sat. 9.

L. 4 ep. 4.

Ap. Iosephum  
Antiq. l. 12. 1.Ioseph. cdv,  
Ap. l. 2.

Cap. 1. 2. 7.

Where by the way *Tostatus* notes upon these words, that *sacra septima* are here ascribed unto the *Jewes*, as their badge or cognizance; which had been most improper, & indeed untrue, *si gentes alie servarent sabbatum*, if any other Nation, specially the *Romans*, had observed the same. But to proceed, *Perkins* hits them in the teeth with their *recutita sabbata*: and *Martial* scornfully calleth them *Sabbatarians*, in an Epigram of his to *Bassus*, where reckoning up some things of an unfavoury smell, he reckoneth *Sabbatariorum jejunia*, amongst the principall. So *Agatharchides* who wrote the lives of *Alexanders* successors accuseth them of an unspeakable superstition; in that *ἀναγορεύειν Σαββατομυσίας*, they suffered *Ptolomeo* to take their City of *Hierusalem*, on a sabbath day, rather then stand upon their guard. But that of *Apion*, the great Clerke of *Alexandria*, is the most shamefull and reproachfull of all the rest: Who, to despight the *Jewes* the more, and lay the deeper stain upon their Sabbaths; relates in his *Egyptian story*, that at their going out of *Egypt*, having travelled for the space of six whole dayes, they became stricken with certain inflammations in the privie parts, which the *Egyptians* call by the name of *Sabba*: *ἡ δὲ τὰν τῶν ἰσχυρῶν ἡμέρα ἀνεπαύσαντο*, and for that cause they were compelled to rest on the seventh day, which afterwards they called the Sabbath. Then which, what greater calumny could a malicious Sycophant invent against them? Doubtlesse, those men that speak so despicably and reprochfully of the *Jewish sabbath*, had never any of their own: Nor did the *Greeks* and *Latins*, and *Egyptians* only out of the plenty, or the redundance rather of their wit, deride & scoffe the Sabbaths celebrated by those of *Iewry*: it was a scorn that had before been talked on them, when wit was not so plentiful, as in *Latinitate*. For so the Prophet *Jeremiah* in his *Lamentations*, made on the death of King *Iosiah*. *The adversaries say, we have not done so at her sabbaths. The Jewes must needs be singular in this observation.* All nations else, both *Gracian* and *Barbarian*, had

never

never so agreed together, to deride them for it.

(11) Yet we deny not all this while, but that the fourth Comandement, so much therof as is agreeable to the *law* and light of *nature*, was not alone imprinted in the minds of the *Gentiles*, but practised by them. For they had *statos dies*, some appointed times, appropriated to the worship of their severall gods, as before was shewed: their *holydayes*, & *half-holydayes*, according to that estimatiō which their gods had gotten in the World. And this as well to comfort and refresh their spirits, which other wise had bin spent & wasted with continuall labour; as to do service to those Deities which they chiefly honoured. *Dii genus hominum laboribus natura proffum miserati, remissionem laborum statuerunt solennia festa*; was the resolution once of *Plato*. But this concludes not any thing that they kept the *sabbath*, or that they were obliged to keep it, by the *law of nature*. And where it is conceived by some, that the *Gentiles* by the light of *nature* had their *Weekes*, which is supposed to be an argument that they kept the *sabbath*, a week being onely of *seven* dayes, and commonly so called both in *Greece*, and *Latine*: we on the other side affirme, that by this very rule, the *Gentiles*, many of them, if not the most, could observe no *sabbath*; because they did observe no *weeks*. For first the *Chaldees*, and the *Persians* had no *weeks* at all: but to the severall dayes of each severall moneth, appropriated a particular name of some King or other: as the *Peruvians* doe at this present time, *& nomina dictis mensis induunt, ut prisci Persae*, as *Scaliger* hath noted of them. The *Grecians* also did the like in the times of old: there being an old *Attick Calendar* to be seen in *Scaliger*, wherein is no division of the *moneth* into *weeks* at all. Then for the *Romans*, they divided their account into eighths & eighths; as the *Jewes* did by sevens and sevens: the one reflecting on their *nundine*, as the other did upon their *sabbath*. *Ogdoas Romanorum in tributione dierum servabatur propter nundinas, ut hebdomas apud Iudaeos propter sabbatum*. For prooffe of which there

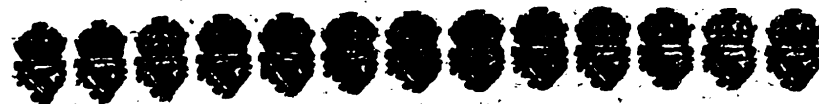
De leg. l. 2.

Purch. Pilgr. l. 1.  
c. 4.

Emend. temp. l. 3.

Jd. l. 4.

are some ancient *Roman Calendars* to be seen as yet, one in the aforelaid *Scaliger*; the other in the *Roman Antiquities* of *John Rossinus*: wherein the dayes are noted from *A* to *H*, as in our common *Almanacks* from *A* to *G*. The *Mexicans* go a little further, and they have 13. dayes to the week, as the same *Scaliger* hath observed of them. Nay even the *Jewes* themselves were ignorant of this division of the yeere into weeks, as *Tostatus* thinks, till *Moses* learnt it of the Lord, in the fall of *Mannah*. Nor were the *Greeks* & *Romans* destitute of this accompt, onely whiles they were rude and untrained people, as the *Peruvians* and the *Mexicans* at this present time; but when they were in their greatest flourish for Arts and Empire. *Dion* affirms it for the ancient *Grecians*, that they knew it not; *αὐτὸν ἀρχαῖοι Ἕλληνας οὐδὲν αὐτὸ ἠπίσταντο*, for ought hee could learne: and *Seneca* more punctually, that first they learnt the motions of the Planets, of *Eudoxus*, who brought that knowledge out of *Egypt*; and consequently could not know the week before. And for the *Romans*, though they were well enough acquainted with the Planets in their latter times; yet they divided not their Calendar into weeks, as now they doe, till neere about the time of *Dionysius Exiguus*, who lived about the yeere of Christ, 520. Nor had they then received it in all probability, had they not long before admitted Christianity throughout their Empire; and therewithall the knowledge of the holy Scriptures, where the accompt by weeks was exceeding obvious. Therefore according to this rule, the *Chaldees*, *Persians*, *Greeks*, and *Romans*, all the four great Monarchies did observe no *Sabbaths*; because they did observe no weeks. Which said in this place once for all, wee resolve it thus: that as the *Israelites* kept no *Sabbath* before the Law, so neither did the *Gentiles* when the Law was given: which proves it one of *Moses Ordinances*, no prescript of nature.



## CHAP. V.

## The Practice of the Jewes in such observances, as were annexed unto the SABBATH.

(1) Of some particular adjuncts affixed unto the Jewish Sabbath. (2) The Annuall Festivals called Sabbaths in the Booke of God, and reckoned as a part of the fourth Commandements. (3) The Annuall Sabbaths not so solemnly observed and celebrated, then the weekly were; if not more solemnly. (4) Of the *Parasceue* or Preparation to the Sabbath and the solemn Festivalls. (5) All manner of worke as well forbidden on the Annuall, as the weekly Sabbaths. (6) What things were lawfull to be done on the Sabbath dayes. (7) Touching the prohibitions of not kindling fire, and not dressing meat. (8) What moved the Gentiles generally to charge the Jewes, with Fasting on the Sabbath day. (9) Touching this Prohibition, Let no man goe out of his place on the Sabbath day. (10) All lawfull recreations, as Dancing, Feasting, Man-like Exercises, allowed and practised by the Jewes upon their Sabbaths.

(1)



Shewed you in the former Chapter, the institution of the Sabbath, by whom it was first published, and to whom prescribed. It now remaines to see, how it was observed; how farre the people thought

# Very Tightly Bound

6.1.

imb. Exerc.

1.1.

and Temp.

i.

p. 19. 31.

1676. 16. 31.

p. 180. 1. 3.

secular adjectives, whereby to know them from the rest: whereof the one was *casual*, and the other *casual*. The *casual* adjunct is that of *τύπος* or *τύπος*, or *τύπος* known *secunda* *gratia* as the Latin renders it: menti-

100. 14 men apparent in the scriptures especially *Lev. 23.* where both the *Passover*, the *Feast of Trumpets*, the *Feast of Expiation*, and the *Feast of Tabernacles*, are severally entitled by the name of *Sabbaths*. The Fathers

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thought themselves obliged by it, and in what cases they were pleased to dispense therewith. Which that we may the better doe, we will take notice first of the Law it selfe, what is contained in the same, what the Sabbath signifieth: and then of such particular observances, which by particular statutes were affixed by God to the fourth Commandement, either by way of Comment on it, or addition to it; and after were misconstrued by the Scribes and Pharisees to insnare the people. And first, not to say any thing in this place, of the *quid nominis*, or derivation of the word, which *Philo* and *Iosephus*, and the *Seventy* doe often render by *ἀνάμνησις*, *repose*, or *rest*: Sabbath is used in Scripture to signifie some selected time by God him selfe deputed unto rest and holiness. Most specially and *κατ' ἐξοχήν*, it pointes out unto us the seventh day, as that which was first honoured with the name of Sabbath, *Exod. 16. 25.* and in the second place those other Festivals, which were by God prescribed to the house of *Israel*, and are called *Sabbaths* also, as the others were. Of these the one was *weekly*, and the others *Annual*: the *New-moones* not being honoured with this title in the Booke of God, though in heathen Authours. The *weekly Sabbath* was that day, precisely, whereon God rested from the workes that he had made, which he commanded to be kept for a day of rest unto the *Jewes* that so they might the better meditate on the wondrous workes, that he had done every seventh day exactly, in a continuall revolution, from time to time. Therefore, saith *Damasce*, when we have reckoned to seven daies, *καὶ ἀπὸ τῆς πρώτης ἀρχεται*, our computation of the time runnes round, and begins anew. These as in generall, and *κατ' ἐξοχήν*, as before I said, they were called *Sabbaths*: so were there some of them that had particular adjuncts, whereby to know them from the rest: whereof the one was *casual*, and the other *casual*. The *casual adjunct* is that of *δευτέρω καὶ τρίτῳ*, or *secundo tertio* as the *Latins* render it: menti-

De fide Orisbed.  
1.4.24.

on whereof is made in Saint *Lukes* Gospel. Our *English* reades it, *on the second Sabbath after the first*. A place and passage that much exercised mens wits in the former times, and brought forth many strange conceits: untill at last, this, and the *Προσῳον* *sophismum*, and *super fluios manare fontes*, came to be reckoned in a Proverbe as preposterous things. *Senliger* hath of late untied the knot, and resolved it thus, that all the Weeks or *Sabbaths* from *Pasch* to *Pentecost*, did take their name *ἀπὸ τῆς δευτέρας* *μετὰ τὴν*, from the second day of the Feast of *Passover*; that being the *Epache*, or point of time, from which the fifty dayes were to be accounted by the Law: and that the first Week or *Sabbath* after the said second day, was called *δευτέρω καὶ τρίτῳ*, the second, *δευτέρω καὶ τέτταρτῳ*, and so the rest. According to which reckoning, the second Sabbath after the first, as we translate it, must be the first Sabbath *ἀπὸ τῆς δευτέρας*, from the second day of the *Passover*. The *casual adjunct* is, that sometimes there was a Sabbath that was called *μετὰ τὴν οὐκ εἰρηνησμένην*, the great Sabbath, or as it is in Saint *Iohns* Gospel *μετὰ τὴν ἡμέραν τῆς οὐκ εἰρηνησμένης*, *magnus ille dies Sabbati*, as the *Latins* hath it. And is so called not for its owne sake, for *Casaubon* hath rightly noted, *nunquam eam appellationem Sabbato tributam reperiri propter ipsum*: but because then, as many other times it did, the *Passover* did either fall, or else was celebrated on a Sabbath. Even as in other cases, and at other times, when any of the greater and more solemne Festivals did fall upon the Sabbath day, they used to call it, *Sabbatum Sabbatorum*, a Sabbath of Sabbaths. *ἐν τῇ ἡμέρᾳ τῇ οὐκ εἰρηνησμένης*, *οὐκ εἰρηνησμένης ἐκαστοῦ*, as *Isidore Pelusiotus* notes it.

(2) For that the *Annual Feasts* were called *Sabbaths* too, is most apparant in the Scriptures especially; *Levit. 23.* where both the *Passover*, the Feast of *Trumpets*, the Feast of *Expiation*, and the Feast of *Tubernacles*, are severally entituled by the name of *Sabbaths*. The *Fathers* also

Cap 6. 5.

Casaub. Exerc.  
14. n. 1.

Emend. Temp.  
lib. 6.

Cap. 19. 31.

Exerc. 16. n. 31.

Epist. 180. 1. 3.

Hom. in Math.  
39.

L. 1. Sat. 9.

Emend. Temp.  
lib. 3.

De Sabbat. &  
Circumcis.

In Num. 28.  
ver. 23.

Exod. 14. 21.

Emend. Temp.  
Proleg. Edit. 2.

Emend. Temp.

also note the same, *Sabbator* ἡμέραν ἀργίαν καλεῖται, saith Saint Chrysostome: and *sabbator* αἴματι ἑορταῖν καλεῖται, saith Isidore, in the place before remembred. Even the *New-moons*, amongst the *Gentiles* had the same name also, as may appeare by that of Horace, who calls them in his *Satyres*, *Tricesima Sabbata*, because they were continually celebrated every thirtieth day. The like they did by all the rest, if Ioseph Scaligers note be true, as I think it is; who hath affirmed expressly, *Omniem festivitatem Iudaeam non solum Iudaeos sed & Gentiles sabbatum vocare*. Nay, as the *weekly Sabbaths*, some of them had their proper adjuncts: so had the *annuall*. Saint Athanasius tells us of the Feast of *Expiation*, that it was *sabbator sabbator*, or the *principall Sabbath*: for so I take it is his meaning: which selfe same attribute is given by Origen, to the Feast of *Trumpets*. Clemens of Alexandria 6. *Stromat.* brings in a difference of those Festivals, out of a supposed worke of Saint Peter the Apostle: wherein, besides the *New-moons* and *Paschever*, which are there so named, they are distributed into *sabbator* αἴματι, ἑορταῖν, ἡμέραν καὶ ἡμέραν, or the *first Sabbath*, the Feast καὶ ἑορταῖν called, and the *Great day*. Casaubon for his part protesteth, *ipsi obscurum esse quid sit sabbatum primum*, that he was yet to seek what should the meaning be of that *first Sabbath*. But Scaliger conceives, and not improbably, that by this *first Sabbath*, or αἴματι, ἑορταῖν, was meant the Feast of *Trumpets*, because it was *caput anni*, or the beginning of the civill yeere: the same which Origen calls *Sabbatum sabbatum*, as before we noted. As for the Feast καὶ ἑορταῖν so named in Clemens, that hee conceives to be the Feast of *Pentecost*; and the *great day* in him remembred, the Feast of *Tabernacles*: for the which last, he hath authority in the Scriptures, who tell of the *Great day* of this very Feast, Ioh. 7. 37. Not that the Feast of *Tabernacles* was alone so called, but in a more especiall manner. For there were other dayes so named, besides the *Sabbaths*, *Dies observantiae*, saith Tertullian, & *sabbata*

ut opinor, & *cenas puras*, & *jejunia*, & *dies magnas*. Where *sabbata* & *dies magnae*, are distinguished plainly. Indeed it stood with reason that these *annuall Sabbaths*, should have the honour also of particular adjuncts as the *weekly* had: being all founded upon one & the same *Commandment*. Philo affirms it for the *Jewes*. τὸ δὲ τίτλος τὸν καὶ τὸν ἑορταῖν, &c. The fourth *Commandment*, saith he, is of the Sabbath, and the Festivals, of *Times*, of *Sacrifices*, formes of purifying, and other parts of divine worship. Which is made good by Zanchie for the Christian Writers, who in his worke upon the *De Calog* doth resolve it thus. *Sabbati nomine ad Iudaeos quod attinebat, Deus intellexit non solum sabbatum septem dierum, sed sabbata etiam annorum, item omnia festa, quae per Moysen illis explicavit*. It was the *morall* part of the fourth *Commandment*, that some time should be set apart for Gods publicke service: and in the body of that Law it is determined of that time, that it should be *one day in seven*. Yet not exclusively, that there should be no other time appointed, either by God, or by his Church, then the seventh day onely. God therefore added other times, as to him seemed best, the first whereof wee may behold in the twenty third of *Leviticus*: and the Church too by Gods example, added also some, as namely the Feast of *Dedication*, and that of *Purim*.

(3) Now as the *Annual Festivals* ordained by God, had the name of *Sabbath*, as the *weekly* had: so the observances in them were the same, or not much different, if in some things the *weekly Sabbaths* seemed to have preheminence, the *Annual Sabbaths* went beyond the in some others also. For the continuance of these Feasts, the *weekly Sabbath* was to be observed throughout their generations, for a *perpetuall covenant*; Exod. 31. 16. So for the *Paschever*; you shall observe it throughout your generations, by an ordinance for ever. Exod. 12. 14. The like of *Pentecost*, it shall be a statute for ever throughout your generations; Deut. 16. 9. So also for the Feast of *Expiation*, Levit. 23. 31. and for the Feast of *Tabernacles*,

ales, *Leuit. 23. 41.* Where note, that by these words *super, and throughout their generations*, it is not to be understood that these Jewish Festivals were to be perpetual, for then they would oblige us now, as they did the *Jewes*; but that they were to last as long, as the Republick of the *Jewes* should stand; and the *Mosaicall Ordinances* were to be in force. *Per generationes vestras*, i.e. *quam diu Respub. Judaica constaret*, as *Tertullian* notes upon this twenty third of *Leuiticus*. For the solemnity of these Feasts, the presence of the high priests was as necessary in the one as in the other. The high priests also (*sicut Josephus*) ascended with the priests into the Temple, and did not always, but only on the Sabbaths, and New-moones, in *risu et in cantu*, in *manibus puris* and *vestibus sanctis*, which generally were to be observed according to the custom of the Country. And hitherto, wee finde no difference at all; but in the manner of the rest, there appears a little, between the weekly Sabbath, and some of the Annuall. For of the weekly Sabbath it is said expressly, that *then shall doe no manner of work*; as on the other side of the *Passover*, the *Pentecost*, the *Feast of Trumpets*, and of *Tabernacles*, that *they shall doe no servile work*; which being well examined will be found the same in sense, though not in sound. But then again for sense and sound, it is expressly said of the *Expiation*, that *therein shall doe no manner of work*, as was affirmed before of the weekly Sabbath. So that besides the seventh day Sabbath, there were seven Sabbaths in the year, in six of which, viz. the first and seventh of unleavened bread, the day of *Pentecost*, the *Feast of Trumpets*, and the first and eighth day of the *Feast of Tabernacles*, they were to doe no servile work; and on the *Expiation* day, no work at all. So that in this respect the weekly Sabbath & the day of *Expiation* were directly equall, according to the very letter. In other things the day of *Expiation* seemed to have preeminence, first, that upon this day only, the high

high Priest, *omnibus pontificationibus indutus*, attired in his *Pontificall* might goe into the *Sanctum Sanctorum*, or the holiest of all, to make atonement for the people; whereof see *Lev. 16*. And secondly, in that the sacrifices for this day were more, and greater, then those appointed by the Lord for the weekly Sabbaths: which last is also true of the other Festivals. For where the sacrifice appointed for the weekly Sabbath, consisted onely of two *Lambes*, over and above the daily sacrifice; with a meat-offering and a drink-offering thereunto proportioned: on the *New-moones*, and all the *Annually Sabbaths* before remembered, the sacrifices were enlarged, nay, more then trebled, as is expressed in the 28. and 29. of the booke of *Numbers*. Nay, if it hapned any time, as some times it did, that any of these Festivals did fall upon the weekly Sabbath; or that two of them, as the *New-moones* and the *Feast of Trumpets* fell upon the same: the service of the weekly Sabbath lessened not at all, the sacrifices destinate to the *Annually Sabbath*; but they were all performed in their severall turns. The Text it selfe affirms as much, in the two Chapters before specified: and for the practice of it, that so it was, it is apparant to be seen in the *Hebrew Calendars*. Onely the difference was this, as *Rabbi Maimony* informes us, that the addition of the Sabbath was first performed; and after, the addition of the *New-moone*, and then the addition of the *Good day*, or other *Festivall*. So that in case the weekly sabbath had a priviledge above the *Annually*, in that the *Shew-bread* or the *loaves of proposition*, were onely set before the Lord on the weekly Sabbaths: the *Annually Sabbaths*, seeme to have had amends, all of them in the multiplicities of their sacrifices; and three of them in the great solemnity and concourse of people: all *Israel* being bound to appeare before the Lord on those three great Festivals, the *Passover*, the *Pentecost*, and the *Feast of Tabernacles*. As for the penalty inflicted on the breakers of these solemn Festivals, it is expressly said of the weekly sabbath, that *who*

Ap. Ainsworth,  
in Num. 18.

sever



soever doth any worke therein, shall be put to death; *Exodus 31. 15.* and in the Verse before, that whosoever doth any worke therein, that soule shall be cut off (or as the *Chaldee Paraphrase* reads it, that man shall be destroyed) from amongst his people. Which if it signifie the same, as by the *Chaldee Paraphrase* it seemes to doe; it is no more, then what is elsewhere said of the *Expiation*, for so saith the Text, *And whosoever soule it be that doth any worke in that same day, that soule will I destroy from amongst his people.* But if the phrase be different, as the *Rabbins* say, the difference is no mote, then this, that they that breake the *weekly Sabbath*, are to be put to death, by the *Civill Magistrats*: and they that worke upon the Feast of *Expiation*, shall be cut off by God, by untimely deaths. As for the other *Annall Sabbaths*, the *Rabbins* have determined thus, that whosoever doth in any of them, such works as are not necessary for food, as if he build, or pull downe, or weave, and the like, hee breaketh a Commandement, and transgresseth against this prohibition, *ye shall not doe any servile worke*; and if he doe, and there be witnesses and evident prooffe, hee is by law to be beaten or scourged for it. So that we see, that whether we regard the institution, or continuance of these severall *Sabbaths*; or the solemnities of the same, either in reference to the Priests, the Sacrifices, and concourse of people; or finally the punishment inflicted on the breakers of them; the difference is so little, it is scarce remarkable: considering especially, that if the *weekly Sabbaths* do gain in one point, they loose as often in another. For the particulars we shall speake of them hereafter, as occasion is.

(4.) As for the time, when they began their *Sabbaths*, and when they ended them, they took beginning on the evening of the day before, and so continued till the evening of the Feast it selfe. The Scripture speaks it onely, as I remember of the *Expiation*; which is appointed by the Lord to be observed on the *ninth day of the seventh moneth*;

*Levit. 23. 30.*

*Ap. Ainsworth, in Levit. 23. 7.*

*moneth, Levit. 23. 27.* yet so that it is ordered thus in the 31, *It shall be unto you a Sabbath of rest; and yee shall afflict your soules on the ninth day of the moneth, at even.* And then it followeth, *From even to even shall yee celebrate your Sabbath.* But in the practice of the *Jewes*, it was so in all: either because they tooke those words for a generall precept; or else because they commonly did accompt their day from even to even. For where the *Romans* and *Egyptians* began the day at midnight; the *Chaldees* and the *Persians* with the rising Sunne; and the *Umbri*, an *Italian* people, reckoned theirs from noone to noone: the *Jewes* and the *Athenians* took the beginning of their day, *ab occasu solis*, from Sun-setting, as *Scaliger* and divers others have observed. Yet sure I am, *Honorius Augustodunensis*, who lived foure hundred yeares agoe and upwards, placeth the *Jewes* together with the *Persians* and *Chaldeans*, as men that doe begin their day at the Sun-rising. However, in this case it is not to be thought that the *even* was any part of the *Sabbath* following. (For the additional sacrifices were offered onely on the morning and the evening of the severall *Sabbaths*) but a *μεγαραν* or preparation thereunto: which preparation if it were before the *weekly Sabbath*, it was called *μεγαραν*, if before any of the *Annall*, it was called *μεγαροπρεπαραν*. In imitation of the *Gentiles*, the *Latine Writers* call these *Parasceves* or *Evens* of preparation, by the name of *Cæna pura*, as *Augustine* noteth upon the nineteenth of *Saint John*; because of some resemblance that was betweene them: but yet they had a difference too. For *Cassanbon* hath taught us this, that in the *Cæna pura* amongst the *Gentiles*, a part of the ceremony did consist in the choice of meats: where no such thing occurs at all in these preparations of the *Jewes*. Now these *Parasceves*, or preparation dayes, the *Jewes* did afterward divide into these foure parts. The first was *μεγαραν* a preparative, as it were, to the preparation, which began in the morning, and held on till noone. The second was *μεγαροπρεπαραν*

*Ex. 16. 7. comp. l. 1.*

*De imaginibus mundi. 2.*

*Exer. 16. 11. 106.*



largely taken, from noone, untill the evening-sacrifice of the day: the third *μεσσηνιος οὐρανός*, or the approaching of the Sabbath, which began after the evening Sacrifice, continued till Sun-set, and was properly called the *μεσσηνιος*, the fourth was the *παρασκευασια οὐρανός*, or entrance of the Sabbath, which lasted from Sun-set unto the dawning of the day. They had amongst them a tradition, or a custome rather, that one whole day, from the *μεσσηνιος* till Sun-set, they might not travaile above twelue miles: lest comming home too late, they might not have sufficient leisure to prepare things before the Sabbath. The time was, as *Buxdorsius* tels us, *quo cornu vel inflata tuba daretur signum*, when there was publick warning given by sound of Trumpet, that every man should cease from worke, and make all things ready for the Sabbath: though in these dayes, the Clerke or Sexton goeth about from doore to doore, to give notice of it. The time was so indeed, So *Iosephus* tels us, that "in Hierusalem one of the Priests continually standing upon a Pillar, *ἐν ᾧ ἐστὶν ἡ ἀγγελία τοῦ ἑσπέρου* *ἀγγελοῦ* *οὐρανόθεν*, made knowne upon the even before by "sound of Trumpet, which time the Sabbath did begin; and on the evening of the Sabbath, at which time "it ended: that to the people might be certified both at "what time to rest from labour, and at what time they "might againe apply their minds and hands unto it. Now what *Iosephus* saith of the weekly Sabbath the same was done, saith *Philo*, in the New-moones also: *τὴν ἑσπέρου ἀγγελίαν ἐν ἀγγελοῦ ἐν οὐρανῷ*, which is much alike. And consequently we may say the same of the Annuall sabbaths, in which the sonnes of Aaron were to blow the Trumpets, as well as in the New-moones or the weekly sabbaths. As for the works prohibited or permitted on these dayes of preparation, whether before the weekly or the Annuall sabbaths, I find little difference. This I am sure of, that it was as much unlawful for the Judges to sit on any capitall crimes, the day before the Annuall Sab-

Synag. Iud. c. 10.

De Bello L. 5. c. 9.

Num. 10. 10.

Sabbath, as before the weekly: and the reason was, because the morrow after, of which sort soever, was thought to be no fit day for execution. *Indices rerum Capitalium non judicant in parasceve Sabbati, aut in parasceve diei festi, quia non debet id fieri; & rous occidi postredie non potest.* So saith Rabbi Maimony. Of the ridiculous nicety of the moderne Iewes in these Parasceves, wee shall speake hereafter.

(5) To come unto the day it selfe, it is said expressly in the Law, that therein thou shalt doe no manner of worke. What, no worke at all? How could they eat and drink, and put on their clothes? These are some manner of works, yet done every Sabbath: yea, by the Pharisees themselves, which were most strict observers of the weekly Sabbaths. *Quis Phariseorum*, saith Saint Hierome, *in die sabbati non extendit manum, portans cibum, porrigens calicem, & cetera quae vidui sunt necessaria*: yet all these were works. How could they circumcise, and offer sacrifice, and set on the Shew-bread on the Sabbath? Surely all these are works too; some of them very troublesome: yet commonly performed on the weekly Sabbath, of which more anon. Therefore when all is done, we must expound these words of ordinary and servile labours, such as are toyle some in themselves, and ayme at profit. *Zanchie*, I am sure, doth expound them so. *Nomen operis quod hic habet Moles, non significat opus simpliciter, sed opus quod propter opes comparandas suscipitur: Tale autem opus est vere servile.* Saint Hierome also expounds it, *Legem preceptum est ne in sabbatis opus servile faciamus, &c.* Wee are commanded in the Law to doe no servile works on the Sabbath dayes. And on the fift of Amos he affirms the same; *jubet ne quid in eo operis servilis fiat, &c.* And so *Terullian*; *Nec dubium est eos opus servile operatos, &c.* in his second booke against Marriage. If so, there is no difference at all betweene the weekly and the Annuall Sabbaths in this one particular; because all servile works expressly are forbidden in them also, as before

Ap. Calaub. Exc. c. 7. 10.

In Matth. 12.

In Mandat. 4.

In Esa. 58. 13.

we shewed. But take it in the very words, *no manner of worke*: and aske the *Hebrew Doctors*, what they meant thereby. They will then tell you first, there must be *no marketing*, nor *not buying of victuals*; for which they cite the 13 of *Nehemiah*, Verse 16, 17. nor *no embalming of the dead*, in which they vouch *Saint Lukes Gospel*, Ch. 27. Verse 54, 56. This we acknowledge for a truth, but then we say with all, that neither of these two were lawfull on the *Annvall Sabbaths*. For when it hapned any time, as sometimes it did, that a *weekly Sabbath* and an *Annvall Sabbath* came next dayes together; the *Jewes* did commonly in their later times, put off the *Annvall Sabbath* to a farther day. And this they did, as themselves tell us, because of burials, and of meats which were fit for eating: lest by deferring either the one or the other, the carcases should putrifie, and the meats be spoyled. *Non facimus duo sabbata continua, propter olera, & propter mortuos, ut Rabbini distant*. Which need not be, in case they held it lawfull either to bury, or to buy, on the *Annvall Sabbaths*. They tell us next, that the *Jewes* could not travaile on the *weekly Sabbath*, and this from *Exod.* 16. 29. Whether that Text were so intended, we shall see anon. But sure I am, that when the *Jewes* began to reckon it an unlawfull matter to travaile on the *weekly Sabbath*; they held it altogether as unlawfull, to travaile on the *Annvall Sabbaths*. *Nic. Damascen* reporteth (as *Iosephus* tells us) how that *Antiochus* the great King of *Syria*, erected a Trophee neere the floud *Lycus*, and abode there two dayes at the request of *Hircanus* the King of *Jewrie*, by reason of a solemne Feast at that time, whereon it was not lawfull for the *Jewes* to travaile. In which, he was no wise mistaken. For (saith *Iosephus*) the Feast of *Pentecost* was that yeere the morrow after the *Sabbath* (for at that troublesome time, the *Pentecost* was not deferred) what then? It followeth, *καὶ ἐν τῇ ἡμέρᾳ τῇ ἐκείνῃ οὐκ ἔστιν ἔργον*, and unto us it is not lawfull, either upon our

Ap Casaub:  
Exerc. 16, n. 20.

Joseph. An iq. l.  
13. c. 15.

“ *Sabbaths*, or our *Feasts*, to journey any whither. They tell us also, that it is not lawfull to *execute a malefactor* on the *weekly Sabbath*, although it be commanded that hee must be punished ; nor doe they doe it on the *Feasts* or *Annuall Sabbaths* , as before we noted. As also that it is not lawfull to *marry* on the *Sabbath day*, nor on the *Even* before the *Sabbath*, nor the morrow after ; lest they pollute the *Sabbath* by dressing meat for the Feast : and on the *solemne Festivals* or the *Annuall Sabbaths*, they were not suffered to be *married*, lest, say the *Rabbins*, the joy of the *Festivall* be forgotten through the joy of the wedding. The many other trifling matters , which have beene prohibited by the *Jewish Doctors*, and are now practised by that senselesse and besotted people : shall somewhere be presented to you towards the end of this first Booke.

(6) Again, demand of these great *Doctors*, since it is said expressly, that wee shall doe *no manner of worke*, whether there be at all no case, in which it may be lawfull to doe work on the *Sabbath day*: and then they have as many shifts to put off the *Sabbath*; as they had niceties before, wherewith all to beautifie it. A woman is in travaile on the *Sabbath day*; is it not lawfull for the *Midwife* to discharge her duty; although it be for gaine, and her usuall trade? Yes, saith that great Clerke *Rabbi Simon*, *propter puerum unius diei vivum, solvunt sabbatum*; to save a childe alive we may breake the *Sabbath*. This childe being borne, must needs be circumcised on the eighth day after, which is the *Sabbath*: May not the Ministers do their office? yes, for the *Rabbins* have a *maxime*, that *Circumcisio pellit sabbatum*. And what? doth onely *Circumcision* drive away the *Sabbath*? No, any common danger doth it: And then they change the phrase a little, & *periculum mortis pellit sabbatum*. Nay more, the *Priest* that waiteth at the *Altar*, doth he doe no worke upon the *Sabbath*? yes more then on the other dayes, and for that too they have a *maxime*, viz. *qui observari jussit sabbatum, is profanari jussit sabbatum*. Wee shall

Ap. Ainsw. in  
Levit. 23.

*Pet. Galatin. l.*  
*ll. c. 10,*

Ap. Casaub. Exl.  
Hr. n. 20.

shall meet with some of these againe, hereafter. Therefore we must expound these words, *no manner of worke*, i. e. no kind of *servile worke*, as before we did: or else the *weekly Sabbath* and the fourth Commandement, must be a *nose of waxe*, and a *Lesbian rule*, fit onely to be wrested and applied to whatsoever end and purpose it shall please the *Rabbins*. More warily and more soundly have the *Christian Doctors*, yea, and the very *Heathens* determined of it: who judge that all such corporall labours, as tend unto the *morall* part of the fourth command, which are *rest* and *sanctity*; are fit and lawfull to be done on the *Sabbath day*. That men should rest upon such times, as are designed and set apart for Gods publick service, and leave their *daily labours* till some other season; the *Gentiles* knew full well by the *light of nature*. Therefore the *Flamines* were to take especiall care *ne foris opus fieret*, that no worke should be done on the *solemne dayes*; and to make it knowne by proclamation, *no quid tale ageretur*, that no man should presume to do it. Which done, if any one offended, he was forthwith mulcted, yet was not this enjoyned so strictly, that *no worke* was permitted in what case soever. All things which did concerne the Gods, and their publick worship, *vel ad urgentem vitam utilitatem respicerent*, or were important any way to mans life and wel-fare, were accounted *lawfull*. More punctually *Scevola*, being then chiefe *Pontifex*. Who being demanded what was lawfull to be done on the *Holy-dayes*, made answer, *quod pratermissum noceret*, which would miscarry if it were left undone. Hce therefore that did underprop a ruinous building, or rayse the cattaille that was fallen into the ditch; did not breake the *Holy-day* in his opinion. No more did he that washed his sheep, *si hoc remedii causa fieret*, were it not done to cleanse the wooll and make it ready for the *shearers*; but onely for the cure of some sore or other: according unto that of *Virgil*, *Balantumque gregem flavio mersare salubri*. Thus farre the *Gentiles* have resolved it, agreeably to the *Law of nature*: and

Macrobi. Sat.  
l. i. c. 16.

Georgic.

and so farre do the *Christian Doctors*, yea, and our Lord and Saviour determine of it. The corporall labours of the Priest on the *Sabbath day*, as farre as it concernes Gods service: were accounted lawfull: *The Priests in the Temple breake the sabbath, and yet were blamelesse*. So was the corporall labour of a man, either to save his owne life, or preserve anothers: *Christ* justified his *Disciples* for gathering Corn upon the *sabbath*, being then an hungred, *Math. 12. Verse 1. & 3.* and restored many unto health on the *sabbath day*, *Math. 12. 13.* and in other places. Finally, corporall labours to preserve Gods creatures, as to draw the *sheepe* out of the *pit*, *Math. 12. 11.* and consequently to save their Cattaille from the Thiefe; a ruinous house from being over-blown by tempest; their Corn and Hay also from a sudden inundation; these and the like to these, were all judged lawfull on the *sabbath*. And thus you see, the *practice* of the *Gentiles* governed by the *light of nature*, is every way conformable to our Saviours doctrine: and the best *Comment* also on the fourth Commandement, as farre as it containes the *law of nature*.

(7) For such particular Ordinances, which have been severally affixed to the fourth Commandement, either by way of Comment on it, or addition to it: that which is most considerable is that prohibition in the 35 of *Exodus* *Vers. 12.* viz. *Ye shall kindle no fire throughout your habitations on the sabbath day*. The *Rabbins*, some of them, conceive, that hereby is meant that no man must be beaten, or put to death upon the *sabbath*: and then it must be thus expounded, *ye shall kindle no fire*, i. e. to burne a man upon the *sabbath*, who is condemned by the Law to that kinde of death; and consequently not to put him on that day, unto any punishment at all. Others of late, referre that prohibition unto the building of the *Tabernacle*, in that Chapter mentioned: and then the meaning will be this, that they should make no fire on the *sabbath*, no, though it were to hasten on the worke of the *holy Tabernacle*.

*Philo* restraines it chiefly unto manuell Trades, *καὶ οὐκ ἔστιν οὐδὲν ἔργον οὐδὲν ἐκ τῶν ἐργῶν*, such whereby men doe get their livings: and then it must be thus interpreted, *ye shall not kindle any fire*, that is, to doe any common ordinary and servile works, like as doe common Bakers, Smiths, and Brewers, by making it part of their usuall trade. The later *Rabbins*, almost all, and many Christian Writers also taking the hint from *Vatablus*, and *Tremellius* in their Annotations, referre it unto dressing of meat, according to the latter custome. Nay, generally the *Jews* in the later times, were more severe and rigid in the exposition of that Text; and would allow no fire at all, except in sacred matters onely. For whereas *Rabbi Aben Ezra* had so expounded it, *quod liceat ignem accendere ad calefaciendum siurgeret frigus*, that it was lawfull to make a fire wherewith to warme ones selfe, in the extremity of cold weather, though not to dresse meate with it for that dayes expence: the *Rabbins* generally would have proceeded against him as an Hereticke; and purposely writ a Booke in confutation of him which they called the *Sabbath*. How this interpretation was thus generally received, I cannot say. But I am verily perswaded that it was not so in the beginning: and that those words of *Moses*, *qua coquenda sunt, hodie coquite, bake that which yee will bake to day, and seeth what ye will seeth*, which words are commonly produced to justifie and confirme this fancie; do prove quite contrary to what some would have them. The Text and Context both make it plaine and manifest that the *Jews* baked their *Mannah* on the *Sabbath* day. The people on the sixth day had gathered twice as much as they used to do, whereof the *Rulers of the Congregation* acquainted *Moses*. And *Moses* said, *to morrow is the rest of the holy Sabbath unto the Lord: bake that which yee will bake to day, and seeth what yee will seeth, and that which remaineth over, lay up to be kept untill the morning*, i. e. As much as you conceive will be sufficient for this present day; that bake or boyle, according as you use to doe;

doe: and for the rest, let it be laid by, to be baked or boyled to morrow, that you may have wherewith to feed you, on the *Sabbath* day. That this interpretation is most true and proper, appears by that which followeth in the holy Scripture: viz. *They laid it up as Moses bade, and it did not stinke, neither was any worme therein*; as that which they had kept till morning, on some day before, *Verse 20*. This makes it evident that the *Mannah* was laid up unbaked: for other wise what wonder had it been at all, that it did neither breed worme, nor stinke, had it been baked the day before. Things of that nature so preserved, are farre enough from putrifying in so short a time. This, I am verily perswaded was the practice then: and for this light unto that practice, I must ingenuously confesse my selfe obliged to *Theophilus Braborne*, the first that ever looked so neere into *Moses* meaning. And this most likely, was the practice of the *Jews* in after times, even till the *Pharisees* had almost made the words of God of no effect, by their traditions: for then came in those many rigid ordinances about this day, which made the day and them ridiculous unto all the *Heathens*. Sure I am that the Scriptures call it a day of gladnesse, for it was a Festivall; and therefore probable it is, that they had good cheere. And I am sure that *D. Bonind*, the Founder of these *Sabbatarian* fancies, though he cōceive that dressing meat upon the *Sabbath*, was by the words of *Moses*, utterly unlawfull in the time of *Mannah*: yet hee conceives withall, that that Commandement, was proper onely unto the time of *Mannah*, in the *Wildernesse*, and so to be restrained unto that time onely. Therefore, by his confession, the *Jews* for after times might as well dresse their meat on the *Sabbath* day, as on any other: notwithstanding this injunction of not kindling fire. Indeed why not as well dresse meat, as serve it in: the attendance of the servant at his Masters Table, being no lesse considerable on the *Sabbath* day, then of the Cookes about the Kitchen: especially in those riotous and excessive Feasts, which the *Jews* kept upon this day, however probably they might dresse their meat on the day before.

(8) I say thole riotous and excessive Feasts which the *Jewes* kept upon that day; and I have good authoritie for what I say. Saint *Augustine* tels us of them they kept the *Sabbath*; onely \* *ad luxuriam & ebrietatem*; and that they rested onely \* *ad nugas & luxurias suas*; that they consumed the day, *languido & luxurioso otio*; and finally did abuse the same, not onely \* *delictis Judaicis*, but *ad nequitiam*, even to sinne and naughtinesse. Put altogether, and we have luxury, and drunkennesse, and sports and pleasures enough to manifest that they spared not any dainties to set forth their *Sabbath*, though on a *Pharisaicall* prohibition they forbore to dresse their meats upon it. Nay; *Plutarch* layes it to their charge, that they did feast it on their *Sabbath*, with no small excesse, but of wine especially. Who thereupon conjectureth, that the name of *Sabbath* had its originall from the Orgies or Feasts of *Bacchus*; whose Priests used often to ingeminate the word *Sabbi, Sabbi*, in their drunken Ceremonies. Which being so, it is the more to be admired, that generally the *Romans* did upbraid this people with their *Sabbaths fast*. *Augustus* having been at the *Bathes*, and fasting there a long time together, gives notice of it to *Tiberius*, thus: *ne Iudeis quidem tam diligenter sabbati jejunium servare, ut ne frany Iew had fasted more exactly on the Sabbath then he did that day.* So *Martial* reckoning up some things of unfavoury smell, names amongst others, *jejunia sabbatariorum*; for by that name hee did contemptuously mean the *Jewes*, as before I noted. And where the *Romans* in those times, began, some of them, to incline to the *Jewish* Ceremonies, and were observant of the *Sabbath*, as we shall see hereafter in a place more proper: *Persius* objects against them this, *labora monent, necesse est, quae sabbata possent*, i.e. that being *Romans* as they were, they muttered out their Prayers as the *Jewes* accustomed, and by observing of the Fast on the *Jewish Sabbath*, grow leane and pale for derry hunger. So *saith Petronius Arbitrator*, that the *Jewes* did celebrate their

*Sabbath, jejunia lege*, by a legall fast: and *Iustin* yet more generally, *septimum diem more gentis sabbatum appellatum in omne ævum jejunio sacrauit*, *Moses*, that *Moses* did ordaine the *Sabbath* to be a fasting day for ever. That the *Jewes* fasted very often, sometimes twice a weeke, the *Pharisee* hath told us in Saint *Lukes* Gospel: and probably the *jejunia sabbatariorum* in the Poet *Martial*, might reflect on this. But that they fasted on the *Sabbath* is a thing repugnant both to the Scriptures, Fathers, and all good antiquity: except in one case onely, which was when their City was besieged, as *Rabbi Moses Aegyptius* hath resolved it. Nay, if a man had fasted any time upon the *Sabbath*, they used to punish him in this sort, *ut sequenti etiam die jejunaret*, to make him fast the next day after. Yet on the other side, I cannot but conceive that thole before remembred, had some ground or reason, why they did charge the *Jewes* with the *Sabbaths Fast*: for to suppose them ignorant of the *Jewish* custome, considering how thick they lived amongst them, even in *Rome* it selfe, were a strange opinion. The rather since by *Plutarch*, who lived not long after *Sueton*, if hee lived not with him; the *Jewes* are generally accused for too much riot and excesse upon that day. For my part, I conceive it thus. I finde in *Nehemiah*, that when the people were returned from the captivity, *Ezra the Priest* brought forth the Law before the Congregation, and read it to them from the morning untill mid-day: which done, they were dismissed by *Nehemiah* to eat, and drinke, and make great joy; which they did accordingly. This was upon the first day of the Feast of *Tabernacles*, one of the *solemne Annual* *Sabbaths*: and this they did for eight dayes together, from the first day unto the last that the Feast continued. After when as the Church was settled, and that the Law was read amongst them in their *Synagogues* on the weekly *Sabbaths*, most probable it is, that they continued the same custome, holding the Congregation from morn to noon: and that the *Jewes* came thither fasting, (as ge-

\* *Tract. 3. in Job.*  
\* *De 10. chordis*  
\* *In Psal 91.*  
\* *In Psal. 32.*

*Symposium 1. 4.*

*Sueton. in O. Flav. 6. 76.*

*Sat. 5.*

*Hist. l. 36.*

*Ap. Baron. A. 34. B. 156.*

*Cap. 8. 2, 3.*

*Vers 10. 12.*

*Vers 18.*

nerally men doe now unto the Sacrament) the better to prepare themselves and their attention for that holy exercise. Sure I am that *Iosaphus* tells us, that at mid-day they used to dismisse the Assemblies, that being the ordinary houre for their repast: as also that *Buxdorfius* saith of the *moderne Jewes*, that *ultra tempus meridianum jejunare non licet*, it is not lawfull for them to fast beyond the noon-tide on the *Sabbath days*. Besides they which found to great fault with our Lords Disciples for eating a few eares of Corn on the *Sabbath day*, are not unlikely, in my minde to have aimed at this. For neither was the bodily labour of that nature, that it should any wayes offend them, in so high a measure: and the defence made by our Lord in their behalfe, being that of *Dauids* eating of the *Shew-bread*, when he was an *hungred*; is more direct and literall to justifie his Disciples eating, then it was their working. This abstinence of the *Jewes*, that lived amongst them; the *Romans* noted; and being good Trenchermen themselves at all times and seasons, they used to hit them in the teeth with their *Sabbaths fasting*. But herein I submit my selfe to better judgements.

(9) There was another prohibition given by God about the *Sabbath*, which being misinterpreted became as great a snare unto the consciences of men, as that before remembred of not *kindling fire*, and *dressing meate* upon the *Sabbath*: viz. *Let no man goe out of his place on the seventh day*. Which prohibition, being a bridle onely unto the people, to keepe them in, from seeking after *Mannah*, as before they did, upon the *Sabbath*: was afterwards extended to restrain them also, either from taking any journey, or walking forth into the fields, on the *Sabbath dayes*. Nay, so precise were some amongst them, that they accounted it unlawfull to stirre hand or foot upon the *Sabbath*: *ne levisiter quispiam se commoveas, quod si fecerit, legis transgressor sit*, as Saint *Hierome* hath it. Others more charitably, chalked them out a way, how farre they might adventure, and how farre they might not: though in this

the *Doctours* were divided. Some made the *Sabbath dayes journey* to be 2000. Cubits, of whom *Origen* tells us: Others restrained it to 2000. foot; of whom *Hierome* speakes; and some againe enlarged it unto six furlongs, which is three quarters of a mile. For where *Iosaphus* hath informed us that *Mount Olivet* was sixe furlongs from *Hiernsalem*; and where the Scriptures tell us, that they were distant about a *Sabbath dayes journey*: wee may perceive by that, how much a *Sabbath dayes journey* was accounted then. But of these things we may have opportunity to speake hereafter. In the mean time, if the *injunction* be so absolute and generall, as they say it is, we may demand of these great *Clerks*, as their Successours did of our Lord and Saviour; by what authoritie they doe these things, and warrant that which is not warranted in the Text: if so the Text be to be expounded. Certaine I am that *ab initio non fuit sic*, from the beginning was it neither so, nor so. The Scripture tells us, that when the people were in the *Wildernesse*, they found a man gathering sticks on the *Sabbath day*. They found him, where? Not in the *Campe*; hee was not so audacious as to transgresse the Law in the open view of all the people: knowing how great a penalty was appointed for the *Sabbath-breaker*: but in some place farre off, where in he might offend without feare or danger. Therefore the people were permitted to walke forth, on the *Sabbath day*; and to walke further then 2000. foot, or 2000. Cubits: otherwise they had never found out this unlucky fellow. And so saith *Philo*, that they did. Πυλῶν γὰρ ἐξελεύμενος τις εἰς ἡρῆμῶν, ἐν τῷ καθεστώτῳ καὶ ἡσυχάζοντι ἐζώοντα, &c. Some of the

“ people going out into the wildernesse, that they might  
 “ finde some quiet and retired place, in which to make  
 “ their Prayers to God; saw what they looked not for,  
 “ that wretched and prohiited spectacle. So that the  
 people were not stinted in their goings on the *Sabbath day*, nor now, nor in a long time after: as by the course of the ensuing story will at large appeare. Even in the

περὶ ἀρχαῶν.  
 Epl. 151.

De vita Moysi  
 l. 3.

time.

In vit. Moysi.

Syn. Iud. cap. 10.

Exod. 16.

In Exod. 16.



time of *Mannah*, they did not thinke themselves obliged not to stirre abroad upon the *Sabbath*, or not to travaile above such and such a compasse: in case they did it not, out of a meere distrust in God, as before they did, to gather *Mannah*; but either for their *meditation*, or their *recreation*.

(10) What said I for their *recreation*? what was that permitted? yes, no doubt it was. Though the Commandement did prohibit *all manner of work*; yet it permitted, questionlesse, some manner of *pleasures*. The *Sabbath* rest had otherwise been more toyle some, then the *week-dayes labour*: and none had gained more by it, then the *Oxe* and *Ass*. Yea this injunction last related, *Let none go out of his place on the seventh day*, had been a greater bondage to that wretched people, then all the drudgeries of *Egypt*. *Tostatus* tels us on that Text, *non est simpliciter intelligendum*, &c. It is not so to be conceived, that on that day the people might not stirre abroad, or go out of their doores at all; but that they might not goe to labour, or trafficke about any wordly businesse. *Etenim die Sabbati ambulari possunt Hebraei ad solaciandum*, &c. For the *Jewes* lawfully might walk forth on the *Sabbath* day, to recreate and refresh themselves, so it be not in pursuite of profit. And this he saith, on the confession of the *Jews* themselves, *ut ipsi communiter consueverunt*. *Buxdorsius*, in his *Jewish Synagogue*, informes us further. *Permissum est juvenibus ut tempore Sabbati, currendo, spatiando, saltando sese oblectent*, &c. It is, saith he, permitted, that their young men may walke, and run, yea and *dance* also on the *Sabbath* day; and leape and jumpe, and use other manlike Exercises: in case they doe it for the honour of the *holy Sabbath*. This (speakes he of) the *modern Jewes*, men as tenacious of their *Sabbath*, and the rigours of it, as any of the *Ancients* were: save that the *Esses* and the *Pharisees* had their private flings above the meaning of the Law. Of *manly Exercises* on the *Sabbath*, wee shall see more anon in the seventh Chapter. And as for *dancing*, that they

Cop. 10.

used anciently to *dance* upon the *Sabbath*, is a thing unquestionable. Saint *Austine* saith, they used it, and rebukes them for it: not that they *danced* upon the *Sabbath*, but that they spent & wasted the *whole day* in *dancing*. There is, no question, an abuse even of lawfull pleasures. And this is that which he so often layes unto them. *Melius tota die foderent, quam tota die saltarent*: better the men did digge *all day*, then *dance all day*. And for the women, *melius eorum feminae lanam facerent, quam illo die* [ & ] *in neomeniis saltarent*: better the women spin, then waste all that day and the *New-moones* in *dancing*, as they use to do. I have translated it *all that day*, agreeable unto the *Fathers* words in another place; where it is said expressly *in tota die*. *Melius femina eorum die Sabbati lanam facerent, quam tota die* [ & ] *in neomeniis suis impudice saltarent*. Where note, not *dancing simply*, but *lascivious dancing*; and *dancing all day* long without respect to pious and religious duties; are by him disliked. *Ignatius* also saith the same, where he exhorts the people not to observe the *Sabbath* in a *Jewish* fashion: walking a limited space, and setting all their mind, *ἐν ᾧ καὶ ἡ πόλις*, as they did in *dancing*, and in *capering*. They used also on that day to make *invitations*, *Fests*, and assemblies of good neighbourhood; to foster brotherly love and concord amongst one another: a thing, even by the *Pharisees* themselves both allowed and practised. Saint *Luke* hath given an instance of it, how *Christ* went into the house of a chiefe *Pharisee* to eat bread on the *Sabbath* day: In plainer termes the *Pharisee* invited him that day to *dinner*. Wee may assure ourselves to *famous a Professour* had not invited so great a *Prophet*; nor had our Saviour *Christ* accepted of the invitation: had they not both esteemed it a lawfull matter. It seemes it was a common practice for friends to meete and feast together on the *Sabbath*. *Finito cultu Dei solabant amici convenire, & inter se convivia agitare*, as *Cheminus* notes upon the place. Lastly, they used upon this day, as to *invite* their Friends and Neighbours, so to make them

1a P. a. 32.

Ivo 3. in Job. 1.

De decem chor. 10. 3.

Ad Magnesios.

Luk. 14. 1.

Harmon. c. 119.

them welcome: oyniſing their heads with oile to reſreſh their bodies; and ſpending ſtore of wine amongſt them, to make glad their hearts. In which regard, whereas all other marketting was unlawfull on the Sabbath dayes; there never was reſtraint of ſelling wine: the Jewes believing that therein they brake no Commandement. *Hebrai faciunt aliquid ſpeciale in vino, viz. quod cum in ſabbato ſuo à ceteris venditionibus & emptionibus ceſſent, ſolum vinum vendunt; credentes ſe non ſolvere ſabbatum,* as Toſtatus hath it. How they abuſed this lawfull cuſtome of Feaſting with their Friends and Neighbours on the Sabbath day, into foule riot and exceſſe; we have ſeen already. So having ſpoken of the weekly and the Annuall Sabbaths, the difference and agreement which was betweene them, both in the inſtitution, and the obſervation: as alſo of ſuch ſeverall obſervances as were annexed unto the ſame; what things the Jewes accounted lawfull to be done, and what unlawfull, and how farre they declared the ſame in their conſtant practice: it is high time that we continue on the ſtory, ranking ſuch ſpeciall paſſages as occure hereafter, in their place and order.

## CHAP.



## CHAP. VI.

Touching the obſervation of the SABBATH, unto the time the people were eſtabliſhed in the Promiſed Land.

(1) The Sabbath not kept conſtantly during the time the people wandred in the Wilderneſſe. (2) Of him that gathered ſticks on the Sabbath day. (3) Wherein the ſanctifying of the Sabbath did conſiſt, in the time of Moſes. (4) The Law not ordered to be read in the Congregation every Sabbath day. (5) The ſack of Hiericho and the deſtruction of that people was upon the Sabbath. (6) No Sabbath, after this, without Circumciſion; and how that Ceremony could conſiſt with the Sabbaths reſt. (7) What moved the Jewes, to preferre Circumciſion before the Sabbath. (8) The ſtanding ſtill of the Sun at the prayers of Joſuah, &c. could not but make ſome alteration about the Sabbath. (9) What was the Prieſts worke on the Sabbath day; and whether it might ſtand with the Sabbaths reſt. (10) The ſcattering of the Levites over all the Tribes, had no relation unto the reading of the Law on the Sabbath dayes.

(1)



E left this people in the Wildernes, where the Law was given them: and whether this Commandement were there kept, or not, hath been made a queſtion; and that both by the Jewiſh Doctours, and by the Chri-

*Christian*. Some have resolved it negatively, that it was not kept in all that time, which was forty yeares: and others, that it was at some times omitted, according to the *stations* or removes of *Israel*; or other great and weighty busineses, which might intermit it. It is affirmed by *Rabbi Solomon*, that there was onely one *Passeover* observed, whiles they continued in the *Deserts*; notwithstanding that it was the principall solemnity of all the yeare. *Et si illud fuit omisum, multo fortius aliaminu principalia*. If that, saith he, then by an argument *a maiore ad minus*, much rather were the lesser *Festivals* omitted also. More punctually *Rabbi Eleazar*, who on those words of *Exodus*, and the people rested the seventh day, Chap. 16. 30. gives us to understand, that for the space of forty yeares, whilest they were in the *Wildernesse*, *non fecerunt nisi duntaxat primum sabbatum*, they kept no more then that first Sabbath. According unto that of the Prophet *Amos*, Have yee offered unto mee sacrifices and offerings in the *wildernesse* forty yeares, O house of *Israel*? On which authority, *Averim* for the *Christian* Doctors doth affirme the same: *Sabbata per annos 40. non observavit in deserto populus Dei. Amos 5. 25*. The argument may be yet infered by one more particular, that *Circumcision* was omitted for all that while, and yet it had precedency of the Sabbath, both in the institution for the times before; and in the observation, for the times that followed. If therefore neither *Circumcision*, nor the daily sacrifices, nor the Feast of *Passeover*, being the principall of the *Annually Sabbaths*, were observed by them till they came to the land of *Canaan*: why may not one conclude the same of the *weekly Sabbaths*? Others conceive not so, directly; but that it was omitted at sometimes, and on some occasions. Omitted at some times, as when the people journeyed in the *Wildernesse* many dayes together, *nulla requie aliquorum dierum habita*, without rest or ceasing: and thus the *Hebrew Doctors* willingly confesse, as *Testamentum* tells us, Omitted too on some occasions, as when the spies

Ap. Galatin 1:  
11. 6. 10.

Chap. 5. 25.

Probl. loc. 55.

In Exod. 12:

spies were sent to discover the Land, what was the strength thereof, and what the riches; in which discovery they spent forty dayes: it is not to be thought that they kept the Sabbath. It was a perillous work that they went about, not to be discontinued and layed by so often, as there were Sabbaths in that time. But not to stand upon conjectures, the *Jewish Doctors* say expressly, that they did not keepe it. So *Galatine* reports from their owne records, that in their latter exposition on the Book of *Numbers*, upon those words, *send men that they may search the land of Canaan*; they thus resolve it. *Nuncio precepti licitum est, &c.* A Messenger that goes upon Command, may travaile any day, at what time hee will. And why? because he is a Messenger upon command. *Nuncius autem precepti excludit sabbatum*. The phrase is somewhat darke, but the meaning plaine: that those which went upon that errand, did not keepe the Sabbath. Certaine it also is, that for all that time, no nor for any part thereof, the people did not keepe the Sabbath, completely as the Law appointed. For where there were two things concurring to make up the Sabbath, first, rest from labour, and secondly, the sacrifices destinate unto the day: however they might rest some Sabbaths from their daily labours; yet sacrifices they had none untill they came into the land of *Canaan*.

(2) Now that they rested, sometimes, on the Sabbath day, and perhaps did so, generally, in those forty yeares, is manifest by that great and memorable businesse, touching the man that gathered sticks upon the Sabbath. The case is briefly this: the people being in the *wildernes*, found a man gathering sticks on the Sabbath day, and brought him presently unto *Moses*. *Moses* consulted with the Lord, and it was resolved that the offender should be stoned to death, which was done accordingly. The Law before had ordered it, that he who so offended should be put to death; but the particular manner of his death was not knowne till now. The more remarkable is this case,

Lib. 11. c. 10.

Chap. 13. 2.

Numb. 15.  
Vers. 32. ad 37.

be.

De vit. Mos. l. 3

De judicio Dei.

In locum.

Rom. 39. in  
Matth. 23.

Qu. 31. in Num.

because it was the onely time that wee can heare of, that execution had been done upon any one, according as the Law enacted: and thereupon the Fathers have took some pains, to search into the reasons of so great severity. *Philo* accuseth him of a double crime, in one whereof hee was the principall, and an Accessary onely in the other. For where it was before commanded, that there should be no fire kindled on the Sabbath day: this party did not onely labour on the day of rest; but also laboured in the gathering of such materials, *ἡ ὅλη πύρις ἐστὶν τῶν τεχνῶν ἀρχὴ*, which might administer fuell to prohibited fire. Saint *Basil* seemes a little to bemoan the man, in that hee smarted so for his first offence; not having otherwise offended either God or Man: and makes the motive of his death, neither to consist in the multitude of his sinnes, or the greatnesse of them, *ἐν μόνῃ δὲ παραβάσει καὶ ἀπειθείᾳ*, but onely in his disobedience to the will of God. But we must have a more particular motive yet then this. And first *Rupertus* tels us, *per superbiam illud quod videbatur exiguum commisit*, that he did sinne presumptuously with an high hand against the Lord: and therefore God decreed he should die the death: God not regarding either what or how great it was, *sed qua mente fecerat*, but with what minde it was committed. But this, is more, I think, then *Rupertus* knew, being no searcher of the heart. Rather I shall subscribe herein unto Saint *Chrysostome*. Who makes this *Quare* first, *seeing the Sabbath*, as Christ saith, *was made for man*, why was he put to death that gathered sticks upon the Sabbath. And then returns this answer to his owne demand, *ὅτι ἐπὶ ἐυέλκον καὶ ἐν ἀρχῇ κατασκευάσαι*, &c. because, in case God had permitted that the Law should have been slighted in the first beginning, none would have kept it for the future. *Theodoret* to that purpose also, *ne autor fieret leges transgrediendi*, lest other men encouraged by his example should have done the like: the punishment of this one man, striking a terrour unto all. No question but it made the people farre more

observant of the Sabbath, then they would have beene: who were at first but backwards in the keeping of it, as is apparant by that passage in the sixteenth of *Exod. v. 27*. And therefore stood the more in need, not onely of a watch-word or *Memento*, even in the very front of the Law it selfe; but of some sharper course to stirre up their memory. Therefore this execution was the more requisite at this instant, aswell because the *Jewes* by reason of their long abode in a place of continual servile toyle, could not be suddainly drawne unto contrary offices without some strong impression of terrour: as also because nothing is more needfull then with extremity to punish the first transgressours of those Lawes, that do require a more exact observation for the times to come. What time this Tragedy was acted, is not known for certain. By *Tornicellus* it is placed in the yeare 2548. of the Worlds Creation; which was some foure yeares after the Law was given. More then this is not extant in the Scripture touching the keeping of the Sabbath, all the life of *Moses*. What was done after, we shall see in the land of *Promise*.

(3) In the mean time, it is most proper to this place, to take a little notice of those severall duties, wherein the sanctifying of the Sabbath did consist especially: that we may know the better what we are to looke for at the peoples hands, when wee bring them thither. Two things the Lord commanded in his holy Scripture, that concern the Sabbath, the keeping holy of the same: one in relation to the people; the other in reference to the Priest. In reference to the people, he commanded onely rest from labour, that they should doe no manner of worke; and thats contained expressely in the Law it selfe. In reference to the Priest, he commanded sacrifice, that on the Sabbath day, over and above the daily sacrifice, there should be offered to the Lord two Lambes of an yeare old, without blemish, one in the morning, and the other in the evening: as also to prepare first, and then place the Shewbread, being twelue

Numb. 28.

loaves, one for every Tribe, continually before the Lord, every Sabbath day. These severall references to divided, the Priest might do his part, without the people, and contrary the people doe their part without the Priest. Of any Sabbath duties, which were to be performed betwene them; wherein the Priest and people were to joine together: the Scriptures are directly silent. As for these severall duties, that of the Priest, the Shew-bread, and the sacrifice, was not in practice till they came to the Land of Canaan: and then, though the Priest offered for the people; yet he did not, with them. So that for forty yeares together, all the life of Moses, the sanctifying of the Sabbath did consist onely, for ought we finde, in a bodily rest, a ceasing from the works of their weekly labours: and afterwards in that, and in the sacrifices which the Priest made for them. Which as they seeme to be the greater of the two, so was there nothing at all therein, in which the people were to doe; no not so much, except some few, as to be spectators: the sacrifices being offered onely in the Tabernacle, as in the Temple after; when they had a Temple, the people being scattered over all the Country in their Townes and Villages. Of any reading of the Law, or exposition of the same unto the people; or publicke forme of prayers to be presented to the Lord, in the Congregation; wee finde no footstep now, nor a long time after. None in the time of Moses, for hee had hardly perfected the Law before his death: the booke of Deuteronomy being dedicated by him, a very little before God tooke him. None in a long time after, no not till Nehemiahs dayes, as wee shall see hereafter in that place and time. The resting of the people was the thing commanded, in imitation of Gods rest when his works were finished: that as hee rested from the works which hee had created, so they might also rest in memoriall of it. But the employment of this rest to particular purposes either of contemplation or devotion; that is not declared unto us in the Word of God: but left at large,

large, either unto the *libertie* of the people, or the *Authority* of the Church. Now what the people did, how they employed this rest of theirs, that Philo tels us in his third Booke of the life of Moses. Moses, saith hee, ordained, that since the World was finished on the seventh day, all of his Common-wealth following therein the course of nature should spend the seventh day, *ἐν ἡλαρίαις εὐδομίαις*, in Festivall delights, resting therein from all their works: yet not to spend it as some do in laughter, childish sports, or (as the Romans did their time, of publick Feastings) in beholding the activity either of the Iester or common Dancers; but *ἐν τῷ ὄντι φιλοσοφῆν*, and a little after, *ἐν τῇ ἐπιστήμῃ καὶ θεωρίᾳ τῶν περὶ φύσιν*, in the study of true philosophy, and in the contemplation of the workes of nature. And in another place, He did command, saith he, that as in other things so in this also they should imitate the Lord their God, working six dayes, and resting on the seventh, *καὶ θεοειδὲς μὲν ὁ φθσιος χαλάζοντα*, and spending it in meditation of the workes of nature, as before is said. And not so only, but that upon that day they should consider of their actions in the weeke before, if happily they had offended against the Law: *εἰς τὴν τῶν περὶ ἐξάντων κατὰ νόμον*, &c. that so they might correct what was done amisse, and be the better armed to offend no more. So in his booke *de mundi officio*, he affirms the same, that they implied that day in divine Philology, *εἰς βελτίωσιν ἡθῶν*, even for the bettering of their manners, and reckoning with their consciences. That thus the Jewes did spend the day, or some part thereof, is very probable; and wee may take it well enough upon Philo's word: but that they spent it thus, by the direction or command of Moses, is not so easily proved, as it is affirmed; though for my part, I willingly durst assent unto it. For be it Moses so appointed, yet this concernes onely the behaviour of particular persons; and reflects nothing upon the publick duties, in the Congregation.

loaves, one for every Tribe, continually before the Lord, every Sabbath day. These severall references to divided, the Priest might do his part, without the people, and contrary the people doe their part without the Priest. Of *Sabbath duties*, which were to be performed by

them; wherein the Priest ther: the Scripture are rall duties, that of the *P*riest, was not in *pr*actice, was not in *pr*actice, *Canaan*: and then, the *ple*; yet he did not, with together, all the *ple* of *Sabbath* did consist chiefly, in a ceasing from the worke towards in that, and made for them: Which the two, to *was* the *ple* were to doe; no as to be *spe*lled out: the *Tabernacle*, as in had a *Temple*, the the Country in their

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large, either unto the *liberty* of the people, or the *Authority* of the Church. Now what the people did, how they employed this rest of theirs, that *Philo* tels us in his third " Booke of the life of *Moses*. *Moses*, saith hee, ordained, that since the World was finished on the seventh

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before, it happily they had observed the Law: " *αὐτὸ τὸ πᾶν πρὸς τὸν κατὰ νόμον, &c.* that so they might correct what was done amisse, and be the better armed to offend no more. So in his booke *de mundi opificio*, he affirms the same, that they implied that day in divine Philology, *εἰς βελτίωσιν ἡθῶν*, even for the bettering of their manners, and reckoning with their consciences. That thus the *Jewes* did spend the day, or some part thereof, is very probable; and wee may take it well enough upon *Philo's* word: but that they spent it thus, by the direction or command of *Moses*, is not so easily proved, as it is affirmed; though for my part, I willingly durst assent unto it. For be it *Moses* so appointed, yet this concernes onely the behaviour of *particular persons*; and reflects nothing upon the *publick duties*, in the *Congregation*.

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(4) It's true that *Philo* tells us in a booke not extant, how *Moses* also did ordaine these *publick meetings*. *ἡ συνήθεια ἐν τοῖς συναγωγαῖς ταύταις ἐβδόμους*, What then did *Moses* order to be done on the Sabbath day? He did appoint, saith he, that we should meet all in some place together, and there set down with modesty and a general silence, *τὸν νόμον ἀκροᾶσθαι*, to heare the Law, that none plead ignorance of the same. Which custome we continue still, harkening with wonderfull silence to the Law of God, unlesse perhaps we give some joyfull acclamation at the hearing of it: some of the *Priests*, if any present, or otherwise some of the *Elders*, reading the Law, and then expounding it unto us, till the night come on. Which done, the people are dismissed, full of divine instruction, and true pietie. So he, or rather out of him, *Ensebius*. But here by *Philo's* leave, we must pause a while. This was indeed the custome in our Saviours time, and when *Philo* lived: and he was willing, as it seemes, to fetch the pedigree thereof as farre as possibly hee could. So *Salsianus* tells him on the like occasion. *Videtur Philo Iudaeorum morem in synagogis differendi antiquitate donare voluisse, quem a Christo & Apostolis observatum legimus*. The same reply wee make to *Iosephus* also, who tells us of their *lawmaker*, that he appointed not, that they should onely heare the Law once or twice a yeare: *ἀλλ' ἐκείνης ἐβδομάδος τὸν ἕρπον ἀφαιμένους ἐπὶ τῇ ἀκρόασει τοῦ νόμου*, but that once every week we should come together to hear the laws, that we might perfectly learn the same. Which thing, saith he, all other Law-makers did omit. And so did *Moses* too, by *Iosephus* leave, unlesse we make a day and a yeare all one. For being now to take his farewell of that people, and having oft advised them in his exhortation to meditate on the words that he had spoken, even when they carried in their houses, and walked by the way, when they rose up, and when they went to bed: he called the *Priests* unto him, and gave the Law into their hands, and

Ap. Euseb. Prae.  
par. 1. 8 7.

Annales.  
An. 2546. n. 10

Cont. Ap. 2.  
Deut. 6. 7.

and into the hands of all the *Elders* of *Israel*. And hee commanded them and said, At the end of every seven yeares, in the solemnity of the yeare of release, at the Feast of *Tabernacles*; when all *Israel* is come to appeare before the Lord their God, in the place that thou shalt choose, thou shalt reade this Law before *Israel* in their hearing: that they may heare, and that they may learne and feare the Lord your God, and observe all the words of this Law to do them. This was the thing decreed by *Moses*; and had beene needlesse, if not worse, in case hee had before provided that they should have the Law read openly unto them every Sabbath day. So then, by *Moses* order, the Law was to be read publickly, every seventh yeare onely: in the yeare of release, becaule then servants being manumitted from their bondage, and Debtours from their Creditours, all sorts of men might heare the Law with the greater cheerfulnesse: and in the Feast of *Tabernacles*, because it lasted longer then the other Festivals, and so it might be read with the greater leasure, and heard with more attention: and then it was but this Law too, the booke of *Deuteronomy*. This to be done onely in the place which the Lord shall choose to be the seat and receptacle of his holy *Tabernacle*; not in inferiour Townes; much lesse petite Villages: and yet this thought sufficient to instruct the people in the true knowledge of Gods Law, and keeping of his testimonies. And indeed happy had they been, had they observed this order and decree of *Moses*; and every seventh yeare read the Law as he appointed: they had then questionlesse escaped many of those great afflictions, which afterwards God brought upon them for contempt thereof. That in the after times, the Law was read unto them every Sabbath, in their severall *Synagogues*, is most cleere and manifest: as by the testimony of *Philo* and *Iosephus*, before related; and by sufficient evidence from the holy Gospel. But in these times, and after for a thousand yeares, there were no *Synagogues*, no publick reading of the Law in the Congregation.

Verse 31. 9.

Verse 10.

Verse 11.

Verse 12.

tion, excepting every seventh yeare onely, and that not often: Sure I am, not so often as it should have beene. So that in reference to the people, we have but one thing onely to regard, as yet, touching the keeping of the Sabbath, which is rest from labour, rest from all manner of worke, as the Law commanded: and how farre this was kept, and how farre dispensed with, we shall see plainly by the story. The private meditations and devotions of particular men, stand not upon record at all: and therefore we must onely judge by externall actions.

(5) This said and shewne, we will passe over Jordan, with the house of Israel, and trace their foot-steps in that countrey. This happened on the tenth day of the first moneth, or the moneth of Nisan, forty dayes after the death of Moses Ann. 2584. That day they pitched their tents in Gilgal. And the first thing they did, was to erect an Altar in memoriall of it: that done to circumcise the people, who all the time that they continued in the wilderness, (as many as were borne that time) were uncircumcised. The 14. of the same moneth did they keepe the Passover: and on the morrow after God did cease from raining Mannah; the people eating of the fruits of the land of Canaan. And here, the first Sabbath which they kept, as I conjecture, was the day before the siege of Hiericho: which Sabbath, probably was that very day, whereon the Lord appeared to Iosuah; and gave him order how he should proceed in that great businesse. The morrow after, being the first day of the week, they began to compass it, as the Lord commanded, the Priests some of them bearing the Arke, some going before, with Trumpets; and the residue of the people, some before the Trumpeters, some behinde the Arke. This did they once a day, for sixe dayes together. But when the seventh day came, which was the Sabbath, they compassed the Towne about seven times, and the Priests blew the Trumpets, and the people shouted, and they tooke the Citie: destroying in it young and old, man, woman, and children.

Ios. 4. 19.

Ios. 10. 12.

Ios. 5.

Ios. 6.

children. I said it was the Sabbath day, for so it is agreed on generally, both by Jewes and Christians. One of the seven dayes; be it which it will, must needs be the Sabbath day; and be it which it will, there had been work enough done on it: but the seventh day whereon they went about seven times, and destroyed it finally, was indeed the Sabbath. For first the Jewes expressly say it, that the overthrow of Hiericho tell upon the Sabbath; and that from thence did come the saying, *Qui sanctificari iussit sabbatum, is profanari iussit sabbatum*. So R. Kimchi hath resolved on the 6. of Iosuah. The like Tostatus tells us, is affirmed by R. Solomon, who addes that both the falling of the wall, and slaughter of that wicked people, was purposely deferred, *In honorem sabbati*, to adde the greater lustre unto the Sabbath. Galatine prooves the same out of divers Rabbines, this Solomon before remembred, and R. Ioses in the Book called Sedar Olem; and many of them joyned together in Beresith ketanna, or lesser exposition on the Book of Genesis: they all agreeing upon this, *Dies sabbati erat, cum fuit primum in Hiericho*; and againe, *Non capta fuit Hiericho nisi in sabbato*; That certainly both the battell and the execution tell upon the Sabbath. So for the Christian writers, Tertullian saith not onely in the general, that one of those seven dayes was the Sabbath day: but makes that day to be the Sabbath, wherein the Priests of God did not onely work, *Sed & in ore gladii predata sit civitas ab omni populo*, but all the people sacked the Citie, and put it to the sword. *Nec dubium est eos opus servile operatos, &c.* And certainly, saith he, they did much servile worke that day, when they destroyed so great a Citie, by the Lords commandement. Procopius Cezens doth affirme the same. *Sabbato Iesus expugnavit & cepit Hiericho*. Austin thus, *Primus Iesus nunc divino precepto sabbatum non servavit, quo facto muri Hiericho ultro ceciderunt*. So lastly, Lyra on the place, who saith, that *dies septimus, in quo capta Hiericho, sabbatum erat*: and yet they did not sin, saith hee, because they did it on that

In Ios. 6. qu. 2.

L. II. c. 10.

Adv. Marc. l. 2.

Qu. 61. ex. n. Test.

In Exod. 10.

day by Gods own appointment. This doth indeed excuse the parties, both from the guilt of sinne, and from the penalty of the law: but then it shews withall, that this Commandement is of a different qualitie from the other nine, and that it is no part of the law of nature. God never hath commanded any thing contrary to the law of nature, unlesse it were *tentandi causa*, as in the case of *Abraham* and *Isaac*. As for the *spoiling of the Egyptians*, that could be no theft, considering the *Egyptians* owed them more, than they lent unto them, in recompence of the service they had done them, in the former times.

(6) But was the *Sabbath* broken or neglected onely on the Lords Commandement; in some especiall case, and extraordinary occasion? I thinke none will say it. Nay, was there ever any *Sabbath*, which was not broken publickly, by common approbation, and of common course: Surely not one. In such a numerous Commonwealth as that of *Iemry*, it is not to be *thought* that each day was fruitfull in the workes of *nature*. Men borne every *Sabbath* day, as well as others: and therefore to be circumcised on the same day also. And so they were continually, *Sabbath* by *Sabbath*, Feast by Feast, not one day free in all the yeare from that solemnitie; and this by no especiall order and command from God, but meerely to observe an ancient custome. In case it was deferred some time, as sometimes it was, it was not sure in conscience to observe the *Sabbath*; but onely on a tender care to preserve the Infant, which was perchance infirme and weake, not able to abide the torment. No question, but the *Sabbath* following the sacke of *Hiericho*, was in this kinde broken: and so were all that followed after *Nullum enim Sabbatum prateribat, quin multi in Judea infantes circumciderentur*. It is *Calvins* note: Broken, I say, For *Circumcision*, though a Sacrament, was no such easie Ministerie, but that it did require much labour, and many hands to go through with it. *Buxdorsius* thus describes it in his *Synagoga*. *Tempore diei octavi matutino,*

In Job 7. 21.

Lib 2,

*utino, caque ad circumcissionem opus sunt tempestive parantur, &c.* In the morning of the eight day all things were made ready. And first two seats are placed, or else one so framed, that two may set apart in it; adorned with costly Carpets answerable unto the qualitie of the partie. Then comes the suretie for the childe, and placeth himselfe in the same seat, and neare to him the Circumciser. Next followeth one bringing a great torch, in which were lighted twelve waxe-candles, to represent the twelve Tribes of Israel: after, two boyes carrying two cups full of red-wine, to wash the Circumcisers mouth when the worke is done; another bearing the Circumcisers knife; a third a dish of sand, whereinto the fore-skinne must be cast, being once cut off; a fourth, a dish of oyle wherein are linnen clouts to be applyed unto the wound: some others, spices and strong wines, to refresh those that faint, if any should. All this is necessarily required as preparations to the Act of Circumcision; nor is the Act lesse troublesome, then the preparations make shew of: which I would now describe, but that I am perswaded I have said enough, to make it knowne how much adoe was like to be used about it. And though perhaps some of these ceremonies were not used in this present time, whereof we speake: yet they grew up, and became ordinarie many of them, before the *Iewish* commonalty was destroyed and ruined. *ὅτι δὲ περιτομὴ, ἐκεί δὲ σιδήρεος, καὶ ἀνίστοι, καὶ τὰ ἀπὸ λουδοῦ* Where there is circumcision, there must be knives, and sponges to receive the blood, and such other necessities, said *Athanasius*. And not such other onely as concerne the worke, but such as appertaine also to the following cure. *Circumciditur & curatur homo circumciscus in Sabbato*, as Saint *Cyrill* notes it. Which argument our Saviour used in his owne defence, viz. that he as well might make a man every whit whole on the *Sabbath* day; as they, one part. Now that this Act of circumcision was a plaine breaking of the *Sabbath* (besides the trouble-

Hom. de Se-  
mone.

In Job. 4. 50:

Lib 7.

L. I. heref. 30.  
n. 32.Rom. 49 in  
Ioh.

troublesomenesse of the worke) is affirmed by many of the Fathers. By *Epiphanius* expressly, Γενομένη γὰρ παιδὶ πολλοῖς ἐν σαββάτῳ, ἀναίρεσις σαββάτου διὰ πειστομῆς γίνεται. If a childe was borne upon the Sabbath, the *circumcision* of that childe tooke away the Sabbath. And Saint *Crisostome* speaks more home then he, τὸ μὲν γὰρ σαββάτου, καὶ ἐλύθη πολλοῖς, μᾶλλον δὲ αἰεὶ λύεται ἐν τῇ πειστομῇ. The Sabbath, saith the Father, was broke many wayes among the *Jews*; but in no one thing more, then in *circumcision*.

(7) Now what should move the *Jews* to preferre *circumcision* before the Sabbath, unless it were because that *circumcision* was the older ceremony, I would gladly learne: especially considering the resemblance that was betweene them in all manner of circumstances. Was *circumcision* made to be a token of the Covenant betweene the Lord of heaven, and the seed of Abraham? *Genes. 17. 11*. So was the Sabbath betweene God and the house of Israel, *Exod. 31. 17*. Was *circumcision* a perpetuall covenant with the seed of Abraham in their generations? *Gen. 17. 7*. So was the Sabbath to be kept throughout their generations, for a perpetuall covenant also. *Exod. 31. 16*. Was *circumcision* so exacted, that whosoever was not *circumcised*, that soule should be cut off from the people of God? *Gen. 17. 14*. So God hath said it of his Sabbath, that whosoever breakes it, or doth any manner of worke therein, that soule shall be cut off from among the people. *Exod. 31. 14*. In all these points there was a just and plaine equalitye betweene them: but had the Sabbath beene a part of the Morall law, it must have infinitely gone before *Circumcision*. What then should move the *Jews* to preferre the one before the other: but that conceiving both alike, they thought it best to give precedencie to the older, and rather breake the Sabbath, then put of *circumcision* to a further day. Hence grew it into a common maxime amongst that people, *Circumcisio pellit Sabbatum*, that *Circumcision* drives away the Sabbath; as before

fore I noted. Nor could it be that they conceived a greater or more strict necessitie to be in *circumcision*, then in the Sabbath; the penaltie and danger, as before we shewed you, being alike in both: for in the Wildernesse, by the space of 40. yeares together, when in some sort they kept the Sabbath; most certaine that they *circumcised* not one, not one of many hundred thousands that were borne in so long a time. Againe, had God intended *Circumcision* to have beene so necessarie, that there was no deferring of it for a day or two: he either had not made the Sabbath's rest so exact and rigid; or else out of that generall rule had made exception in this case. And on the other side, had he intended that the Sabbath's rest should have beene literally observed, and that no manner of worke should be done therein: he had not so precisely limited *circumcision* to the eight day onely, καὶ ἐν ἡμέρῃ τῶν σαββάτων, yea though it fell upon the Sabbath; but would have respited the same till another day. The Act of *circumcision* was not restrained unto the eight day so precisely, but that it might be, as it was sometimes, deferred upon occasion; as in the case of *Moses* children, and the whole people in the Wildernesse, before remembred. Indeed it was not to be hastened, and performed before. Not out of any mysterie in the number, which might adapt it for that businesse, as some Rabbins thought; but because children till that time are hardly purged of that bloud and slime, which they bring with them into the world. Vpon which ground the Lord appointed thus in the law Leviticall. When a bullocke, or a sheepe, or a goat is brought forth, it shall be seven dayes under the damme: and from the eighth day, and thence forth, it shall be accepted for an offering to the Lord. This makes it manifest, that the *Jews* thought the Sabbath to bee no part of the Morall law; and therefore gave precedencie to *circumcision* as the older ceremony: Not because it was of *Moses*, but of the Fathers; that is, saith *Cyrill* on that place, because they thought not fit to lay aside an ancient custome

Iust. Mart. yn.  
cont. Tryph.

Levit. 22. v. 27.

L. 4. in Ioh. 49

custom of their ancestors, for the *Sabbaths* sake. *Quia non putabant consuetudinem patrum propter honorem Sabbathi contemnendam esse*; as the Father hath it. Nay so farre did they prize the one before the other, that by this breaking of the *Sabbath*, they were perswaded verily that they kept the law. *Moses*, saith Christ our Saviour, gave you *circumcision*, and you on the *Sabbath* day *circumcise* a man, that the law of *Moses* should not be broken. It seemes that *circumcision* was much like *Terminus* and *Inventum* in the *Romane* story, who would not stirre nor give the place, not to *love* himsele. More of this point, see *Chrysost.* hom. 49. in *Ioh.*

(8) But to proceed, the next great action that occurs in holy Scripture, reducible unto the businesse now in hand, is that so famous miracle of the *Sunne's* standing still at the prayers of *Iosuah*: when as the *Sunne* stood still in the midst of heaven, and hastened not to go downe about a whole day, as the text hath it. Or as it is in *Ecclesiast.* Did not the *Sunne* go backe by his meanes, and was not one day as long as two? The like, to take them both together in this place, was that great miracle of mercy shewed to *Hezekiah*, by bringing of the shadow ten degrees backward, by which it had gone downe in the diall of *Ahaz*. In each of these there was a signall alteration in the course of nature, and the succession of time: so notable, that it were very difficult to finde out the *seventh day* precisely from the worlds creation; or to proceed in that account since the late giving of the law. So that in this respect, the *Jews* must needs be at a losse in their calculation: and though they might hereafter set apart one day in seven, for rest and meditation; yet that this day so set apart, could be precisely the *seventh day* from the first creation, is not so easie to be proved. The Author of the *Practise of Piety*, as zealously as he pleads for the morality of the *sabbath*, confesseth, that in these regards the *sabbath* could not be observed, precisely, on the day appointed. And to speake properly, saith he, as we take a day for the distinction

Ioh. 7. 22.

Ios. 10. 13.

Cap. 45. 4.

2 King 10.

“ of time, called either a day naturall consisting of 24. houres, or a day artificiall, consisting of 12. houres  
“ from Sunne-rising to Sunne-setting: And withall consider the Sunne standing still at noone, the space of an  
“ whole day in the time of *Iosuah*; and the Sunne going backe ten degrees (viz. five houres which is almost  
“ halfe an artificiall day) in *Hezekiah's* time: the *Jews* themselves could not keepe their *Sabbath*, on that precise and just distinction of time, called at the first, the  
“ *seventh day* from the creation. If so, if they observed it not at the punctuall time, according as the law commanded: it followeth then, on his confession, that from the time of *Iosuah*, till the destruction of the Temple, there was no *Sabbath* kept by the *Jews* at all; because not on the day precisely, which the law appointed.

(9) This miracle, as it advantaged those of the house of *Israel* in the present slaughter of their enemies: so could it not but infinitely astonish all the *Canaanites*; and make them faint, and flie before the conquerours. Inso-much that in the compasse of five yeares, as *Iosephus* tels us, there was not any left to make head against them. So that the victory being assured, and many of the Tribes invested in their new possessions: it pleased the Congregation of *Israel* to come together at *Shilo*, there to set up the *Tabernacle of the Congregation*. And they made choice thereof, as *Iosephus* saith, because it seemed to be a very convenient place, by reason of the beauty of the place. Rather because it sorted best with *Iosuah's* liking, who being of the Tribe of *Ephraim*, within whose lot that Citie stood, was perhaps willing to conferre that honour on it. But whatsoever was the motive, here was the *Tabernacle* erected, and hitherto the Tribes resorted; and finally here the legall ceremonies were to take beginning: God having told them many times, these and these things ye are to do, when ye are come into the land that I shall give you. viz. *Levit.* 14. and 23. *Numb.* 15. *Deut.* 12. That *Gilgal* was the standing lampe, and that the *Levites* there

Ios. 8. 1.

Antiqu. Iud. l. 5. c. 1.

there laid down the *Tabernacle*, as in a place of strength and safety; is plaine in Scripture: but that they there erected it, or performed any legall Ministry therein, hath no such evidence. Though God had brought them then into the Land of *Promise*, yet all this while they were unsettled. The Land was given after, when they had possession. So that the next *Sabbath* which ensued on the removall of the *Tabernacle unto Shilo*; was the first *Sabbath* which was celebrated with its Legall Ceremonies: and this was *Anno Mundi 2589*. In which if we consider as well the toyle some ness as multiplicity of the *Priestlike-offices*: wee shall soone see, that though the people rested then, yet the *Priest* worked hardest. First, for the Loaves of *Proposition*, or the *Shew-bread*, however *Iosephus* tell us, that they were baked *τὴν αὐτὴν ἡμέραν*, the day before the *Sabbath*; and probably in his time it might be so: yet it is otherwise in the scripture. The *Kohathites*, saith the Text, were over the *Shew-bread*, for to prepare it every *Sabbath*. These loaves were twelve in number, one for every Tribe, each of them two tenth deales, or halfe a peck; so the *Scriptures* say: every Cake square, ten hand-breadthes long, five square, and seven fingers high; so the *Rabbins* teach us. The kneading, baking, and disposing of these Cakes must require some labour. *Ὁν ἀστρόπαι, ἐν τῇ καὶ καίαν, &c.* Where there is baking, saith the Father, then must be heating of the Oven, and carrying in of faggots, and whatsoever worke is necessary in the Bakers trade. Then for the Sacrifices of the day, the labour of the *Priest*, when it was left, was double what it was on the other dayes. *Ὁ γὰρ ἱερεὺς διὰ τὴν ἑρπον ἐκείνην τῇ ἡμέρᾳ ποιεῖ*, as *Chrysostome* hath rightly noted. The daily sacrifice was of two lambs, the supernumerary of the *Sabbath* was two more. If the *New-moone* fell on the *Sabbath*, as it often did, there was besides these named already, an offering of two Bullocks, a Ramme, seven Lambs: and if that *New-moone* were the Feast of *Trumpets* also, as it sometimes was, there was a fur-

*Antiqu. Iud. 3.  
c. 10.*

*1. Chron. 9.*

*Athanas. hom.  
de semenie.*

*Concio 1. de La.  
zaro.*

further offering of seven Lambs, one Ramme, one Bullock. And which is more, each of these had their severall Meat-offerings, and Drink-offerings, Perfumes, and Frankincense, proportionable to attend upon them. By that time all was done, so many beasts kill'd, skinned, washed, quartered, and made ready for the Altar; so many fires kindled, meate and drinke offerings in a readinesse; and the sweet Odours fitted for the worke in hand: no question but the *Priest* had small cause to boast himselfe of his *Sabbaths rest*; or to take joy in any thing but his larger fees, and that he had discharged his duty. As for the people though they might all partake of the fruits hereof: yet none but those that dwelt in *Shilo*, or neere unto it at the least, could behold the sight; or note what paines the *Priests* tooke for them, whilest they themselves sat still and stirred not. Had the Commandement beene morall, and every part thereof of the same condition: the *Priests* had never done so many manners of worke, as that day they did. However, as it was, our blessed Saviour did account these works of theirs, to be a publick prophanation of the *Sabbath day*. *Roades* yee not in the Law, saith hee, how that upon the *Sabbath dayes*, the *Priests* in the Temple doe prophane the *Sabbath*? yet hee declared withall that the *Priests* were blamelesse, in that they did it by direction from the God of Heaven. The *Sabbath* then was daily broken, but the *Priest* excusable. For Fathers that affirme the same, See *Iustin Martyr dial. 8. qu. 27. ad Orthod.* *Epiphan. l. 1. her. 19. n. 5.* *Hierom. in Psal. 92.* *Athanas. de Sabb. & Circumcis.* *Austin. Qu. ex N. Test. 61.* *Isidore Pelusiot. Epl. 72. l. 1.* and divers others.

(10) These were the Offices of the *Priest*, on the *Sabbath day*; and questionlesse they were sufficient to take up the time. Of any other *Sabbath duties* by them performed, at this present time, there is no *Constat* in the Scripture: no nor of any place, as yet, designed for the per-

*Marb. 12:5.*



performance of such other duties, as some conceive to pertain unto the *Levites*. That they were scattered and dispersed over all the *Tribes*, is indeed most true. The Curse of *Jacob*, now was become a blessing to them. Forty eight Cities had they given them for their inheritance (whereof thirteen were proper onely to the Priests;) besides their severall sorts of *Tithes*, and what accrewed unto them from the publick Sacrifices, to an infinite value. Yet was not this dispersion of the Tribe of *Levi*, in reference to any *Sabbath duties*, that so they might the better assist the people in the solemnities and sanctifying of that day. The Scripture tells us no such matter. The reasons manifested in the word were these two especially. First, that they might be neere at hand to instruct the people, and teach them *all the statutes, which the Lord had spoken by the hand of Moses*; as also to let them know the difference betweene the holy and unholy, the unclean and cleane. Many particular things there were in the *Law Leviticall*, touching pollutions, purifyings, and the like legall Ordinances, which were not necessary to be ordered by the *Priests*, above, those that attended at the *Altar*, and were resorted too in most difficult cases: Therefore both for the peoples ease, and that the Priests, above, might not be troubled every day in matters of inferiour moment; the *Priests* and *Levites* were thus mingled amongst the *Tribes*. A second reason was, that there might be at well some nursery to train up the *Levites*, untill they were of age fit for the service of the *Tabernacle*; as also some retirement unto the which they might repaire, when by the *Law* they were dismissed from their attendance. The number of the Tribe of *Levi*, in the first generall muster of them, from a moneth old and upwards, was 22000. just: out of which number, all from 30 yeares of age to 50, being in all 8580 persons, were taken to attend the publicke Ministry. The residue with their wives and daughters, were to be severally disposed of in the Cities

allot-

allotted to them: therein to rest themselves with their goods and cattaille, and do those other Offices above remembred. Which Offices as they were the works of every day: so if the people came unto them upon the *Sabbaths* or *New-moones*, as they did on both, to be instructed by them in particular cases of the Law; no doubt but they informed them answerably unto their knowledge. But this was but occasionall onely, no constant duty. Indeed it is conceived by Master *Samuel Purchas*, on the authority of *Cornelius Bertram*, almost as moderne as himselfe, That the forty eight Cities of the *Levites* had their fit places for Assemblies; and that thence the *Synagogues* had their beginnings: which were it so, it would be no good argument, that in those places of Assemblies, the *Priests* and *Levites* publicly did expound the Law unto the people on the *Sabbath dayes*, as after in the *Synagogues*. For where those Cities were but foure in every Tribe, one with another, the people must needs travaile further then six Furlongs, which was a *Sabbath dayes journey* of the largest measure, as before we noted; or else that nice restriction was not then in use. And were it that they tooke the paines to goe up unto them, yet were not those few Cities able to contain the multitudes. When *Joab* not long after this, did muster *Israel* at the command of *David*; he found no fewer then thirteen hundred thousand fighting men. Suppose we then, that unto every one fighting man, there were three old men, women and children, fit to heare the Law, as no doubt there were. Put these together, and it will amount in all to two and fifty hundred thousand. Now out of these set by foure hundred thousand for *Hierusalem*, and the service there; and then there will remayne one hundred thousand just, which must owe suite and service every *Sabbath day*, to each severall City of the *Levites*. Too vast a number to be entertained, in any of their Cities; and much lesse in their *Synagogues*, had each house beene one. So that wee

K

may

2. King 4 23.

Pilgr. l. 2. c. 3.

2 Sam. 24.

may resolve for certain, that the dispersion of the *Levites* over all the *Tribes*, had no relation, hitherto, unto the reading of the *Law*, or any publick *Sabbath* duties.

CHAP.



## CHAP. VII.

Touching the keeping of the *SABBATH*,  
from the time of *David* to the  
*Maccabees*.

(1) *Particular necessities must give place to the Law of Nature.* (2) *That Davids flight from Saul was upon the Sabbath.* (3) *What David did being King of Israel, in ordering things about the Sabbath.* (4) *Elijahs flight upon the Sabbath; and what else hapned on the Sabbath, in Elijahs time.* (5) *The limitation of a Sabbaths dayes journey, not known amongst the Iewes, when Elisha lived.* (6) *The Lord becomes offended with the Iewish Sabbaths; and on what occasion.* (7) *The Sabbath entertained by the Samaritans; and their strange niceties therein.* (8) *Whether the Sabbaths were observed during the Captivitie.* (9) *The speciall care of Nehemiah to reforme the Sabbath.* (10) *The weekly reading of the Law on the Sabbath dayes, began by Ezra.* (11) *No Synagogues nor weekly reading of the Law, during the Government of the Kings.* (12) *The Scribes and Doctours of the Law, impose new rigours on the people about their Sabbaths.*

(1)



Thus have wee traced the *Sabbath* from the Mount, to *Silo*, the space of forty five yeares or thereabouts, wherein it was observed sometimes, and sometimes broken: broken

by publick order from the Lord himselfe, and broken by the publick practice both of Priest and people. No precept in the *Decalogue* so controuled, and iustled by the Legall Ceremonies, forced to give place to *Circumcision*, because the younger; and to the *Legall Sacrifices*, though it was their *Elders*: and all this while, no blame or imputation to be laid on them, that so prophaned it. Men durst not thus have dallied with the other nine; no not with this neither, had it been a part of the *Law of nature*. Yet had the *Sabbath* beene laid by in such cases onely, wherein the Lord had specially declared his will and pleasure, that these and these things should be done upon it, or preferred before it: there was lesse reason of complaint. But we shall see in that which followed, that the poore *Sabbath* was enforced to yeeld up the place, even to the severall necessities and occasions of particular men: and that without Injunction or Command from the Court of Heaven. This further proves the fourth Commandement as farre as it concerns the time, one whole day of seven, to be no part nor parcell of the *Law of Nature*, for if it were the *Law of Nature*, it were not dispensable, no not in any exigent or distresse what euer. *Nullum periculum suadet, ut quoad legem naturalem directe pertinent infringamus*. No danger, saith a moderne Writer, is to occasion us to breake those bonds, wherewith wee are obliged by the *Law of Nature*. Nor is this onely Protestant Divinitie, for that *Precepta decalogi omnino sint indispensabilia*, is a noted maxime of the Schoolmen. And yet it is not onely Schoole Divinitie, for the Fathers taught it. It is a principle of Saint *Austins*, *Illud quod omnino non licet semper non licet; nec aliqua necessitate mitigatur, ut admissum non obstat: est enim semper illicitum, quod legibus, quia criminum est, prohibetur*. That, saith the Father, which is unlawfull in it selfe, is unlawfull alwayes; nor is there any exigent or extremity, that can so excuse it, being done, but that it makes a man obnoxious unto Gods displea-

Ryver, in *Dea*.Aquinas 1.2e.  
qu. 100, art. 9.Qu. ex N. Test.  
611

“ displeasure. For that is alwayes to be reckoned an unlawful thing, which is forbidden by the Law because “ simply evill. So that in case this rule be true, as no doubt it is; and that the fourth Commandement prohibiting all manner of worke on the *Sabbath day*, as simply evill, be to be reckoned part of the *Morall Law*: they that transgresse this Law, in what case soever, are in the selfsame state with those, who to preserve their lives or fortunes, renounce their Faith in God, and worship Idols: which no man ought to do, no though it were to gain the world. For what will it profit a man to gain the world, and to lose his soule?

(2) But sure the *Jewes* accounted not the *Sabbath* of so high a nature; as not to venture the transgressing of that Law, if occasion were. Whereof, or of the keeping it, we have no monument in Scripture, till we come to *David*. The residue of *Josuah*, and the Booke of *Judges*, give us nothing of it. Nor have wee much in the whole story of the *Kings*: but what we have wee shall present unto you in due place and order. And first for *David*, we reade in Scripture how he stood in feare of *Saul* his Master, how in the Festivall of the *New-moon* his place was empty, how *Saul* became offended at it, and publicly declared his malicious purpose, which in his heart he had before conceived against him. On the next morning, *Ionathan* takes his bow and arrowes, goes forth a shooting, takes a boy with him to bring back his arrowes: and by a signall formerly agreed between them, gives *David* notice that his Father did seeke his life. *David* on this makes haste, and came to *Nab* unto *Abimelech* the Priest; and being an hungry, desires some sustenance at his hands. The Priest not having ought else in readinesse, sets the *Shew-bread* before him, which was not lawfull for any man to eat, but the Priest alone. Now if we aske the Fathers of the *Christian Church*, what day this was, on which poore *David* fled from the face of *Saul*, they an-

1. Sam. 20.

From de semini.

In Maib. 12.

2. Sam. 20.

Verse 19, 24.

swere that it was the *Sabbath*. Saint *Athanasius* doubt-  
ingly, with a peradventure, *ἢ ἐν σάββατῳ ἢ ἡμέρῃ*,  
most likely that it was the *Sabbath*. His reason makes the  
"matter surer, than his resolution. The *Iewes*, saith hee,  
"upbraide our Saviour, that his Disciples plucked the  
"eares of Corne on the *Sabbath* day: to satisfie which  
"doubt, hee tells them what was done by *David*, on a  
*Sabbath* also. *διὰ τὸτο ἐν σάββατῳ ἐμυμήνευσεν ὁ ἰσραὴλ ὅτι  
ἐν σάββατῳ γινώσκουσιν*. as that Father hath it. Saint *Hierome*  
tells us that the day wheron he fled away from *Saul*, was  
both a *Sabbath* and *New-moone*; & *ad sabbati solennita-*  
*tem accedebant neomeniarum dies*. Indeed the story makes  
it plaine, it could be no other. The *Shew-bread* was  
changed every *Sabbath*, in the morning early: that which  
was brought in new, not to be stirred off from the Table  
till the Week was out: the other which was taken away,  
being appropriated to the *Priests*, and to be eaten by  
them onely. Being so stale before, wee may the easier  
thinke it lay not long upon their hands: and had not *Da-*  
*vid* come, as he did, that morning; perhaps hee had not  
found the *Priest* so well provided, in the afternoon. Had  
*David* thought that breaking of the *Sabbath* in what case  
soever, had been a sinne against the eternall Law of Na-  
ture: he would, no doubt, have hid himselfe that day in  
the field, by the *stone Exel*, as he had done two dayes be-  
fore; rather then to have run away, as well from God, as  
from the King. Especially considering that on the *Sab-*  
*bath* day hee might have lurked there with more safetie,  
then before he did: none being permitted, as some say, by  
the Law of God, to walke abroad that day, if occasion  
were. Neither had *David* passed it over in so light a  
manner, had he done contrary to the Law. That heart of  
his which smote him for his murder and adultery, and for  
his numbring of the people would sure have taken some  
impression, upon the breaking of the *Sabbath*, had hee  
conceived that Law to be like the rest. But *David* knew of

of no such matter: neither did *Jonathan*, as it seemes. For  
howsoever *David*'s fact might be excused by reason of the  
imminent perill; yet surely *Jonathan*'s walking forth with  
his bow and arrowes, was of a very different nature. Nor  
did he doe it fearfully, and by way of stealth, as if he were  
affraid to avow the action: but tooke his Page with him  
to bring back his arrowes, and called aloud unto him to  
doe thus and thus, according as he was directed; as if it  
were his usuall custome. *Jonathan* might have thought  
of some other way to give advertisement unto *David*,  
of his Fathers anger: rather then by a publick breaking of  
the *Sabbath*, to provoke the Lords. But then, as may from  
hence be gathered, shooting and such like manlike exer-  
cises, were not accounted things unlawfull on the *Sab-*  
*bath* day.

(3) This act and flight of *David* from the face of  
*Saul*, hapned in *Tornicellus* computation, Anno 2974:  
and forty six yeares after that, being 3020 of the Worlds  
Creation, and the last yeare of *David*'s life, hee made a  
new division of the sonnes of *Levi*. For where the *Le-*  
*vites* were appointed in the times before, to beare about  
the *Tabernacle*, as occasion was: the *Tabernacle* now be-  
ing fixed and settled in *Hierusalem*, there was no further  
ule of the *Levites* service, in that kind. Therefore King  
*David* thought it good to set them to some new employ-  
ments; and so he did: some of them to assist the *Priests*,  
in the publick Ministry; some to be Overseers and Judges  
of the people, some to be Porters also in the house of  
God, and finally, some others to be singers to prayse the  
Lord with instruments that he had made, with Harps, with  
Viols and with Cymballs. Of these the most considerable  
were the first and last. The first appointed to assist at the  
daily Sacrifices: as also at the Offering of all burnt Offe-  
rings unto the Lord, in the *Sabbaths*, in the moneths, and  
at the appointed times according to the number and ac-  
cording to their custome continually before the Lord. The  
other were instructed in the songs of the Lord. The other

1. Chron 23. 4, 5

Vers 31.

Chap. 25. 7.

Psal. 92.

Antiq Iud. l. 7.  
c. 10.2. Chron. 5. 12,  
13.

chiefly which were made for the *Sabbath dayes*, and the other *Festivals*; and one hee made himselfe, of his owne enditing, entituled a *Song or Psalm for the Sabbath day*. *Calvin* upon the 92 *Psalm* is of opinion, that hee made many for that purpose; as no doubt hee did; and so he did for the *Feasts* also. *Josephus* tells us, that hee composed Odes and Hymnes to the prayse of God, as also that hee made divers kinds of instruments, and that hee taught the *Levites* to prayse Gods Name upon the *Sabbath dayes*, *καὶ τοὺς ἀλλοὺς ἐπέτ*, and the other *Festivals*: as well upon the *Annually*, as the *weekly Sabbath*. Where note, that in the distribution of the *Levites* into severall Offices, there was then no such Office thought of, as to be *Readers of the Law*; which prooves sufficiently that the Law was not yet read publickly unto the people on the *Sabbath day*. Nor did he onely appoint them their *Songs* and *Instruments*, but so exact and punctuall was hee, that he prescribed what *habit* they should weare, in the discharging of their Ministry, in singing prayses to the Lord; which was a *white linnen rayment*, such as the *Surplice*, now in use, in the Church of England. Also the *Levites*, saith the Text, *which were the singers, being arrayed in white linnen, having Cymbals and Psalteries and Harps, stood at the East end of the Altar, &c. praying and thanking God, for his Grace and mercies*. And this he did not by commandement from above, or any warrant but his own as we finde, and that he thought it fit, and decent. *David* the Prophet of the Lord knew well, what did belong to *David* the King of *Israel*, in ordering matters of the Church, and setting things about the *Sabbath*. Nor can it be but worth the notice, that the first King whom God raised up to be a *nursing Father* unto his Church, should exercise his regall power in dictating what hee would have done on the *Sabbath day*, in reference to Gods publick worship. As if in him, the Lord did meane to teach all others of the same condition, as no doubt he did, that it pertaines to them to vindicate the day of his publicke ser-

vice, as well from superstitious fancies, as prophane contempts: and to take speciall order that his name be glorified, as well in the performances of the Priests, as the devotions of the people. This speciall care wee shall find verified in *Constantine*, the first *Christian Emperour*, of whom more hereafter in the next Booke, and third Chapter. Now what was there ordained by *David*, was afterwards confirmed by *Solomon* (whereof see 2. *Chron.* 8. 14) Who as he built a Temple for Gods publick worship; for the *New-moones*, and *weekly Sabbaths*, and the *solemn Feasts*, as the Scripture tells us: so hee, or some of his Successours, built a faire seat within the Porch thereof, wherein the Kings did use to sit, both on the *Sabbaths* and the *annually Festivals*. The Scripture calls it *tegmen sabbati*, the covert for the Sabbath; that is, saith *Rabbi Solomon*, *locus quidam in porticu templi gratiose coopertus, in quo Rex sedebat die sabbati, & in magnis festivitatibus*, as before was said. So that in this too, both were equall.

2 Kings 16.

(4) From *David* passe wee to *Elijah*, from one great Prophet to another: both persecuted, and both faine to flie, and both to flie upon the Sabbath. *Elijah* had made havock of the Priests of *Baal*, and *Iezabel* sent a message to him, that hee should arme himselfe to expect the like. The Prophet warned hereof, arose, and being encouraged by an *Angell*, he did eat and drinke, and walked in the strength of that meat forty dayes & forty nights, untill he came to *Horeb* the Mount of God. What, walked he forty dayes and as many nights without rest, or ceasing? So it is resolved on. *Elijah* as we reade in *Damasceen*, *ἐ μὲν διὰ τὴν νηστείαν, ἀλλὰ καὶ διὰ τὴν ὁδὸν πορείαν ἐν τοῖς ὄρεσιν*, disquieting himselfe not onely by continuall fasting, but by his travailing on the Sabbath, even for the space of forty dayes, *ἔλυσε τὸ σάββατον*, did without question breake the Sabbath: yet God who made that Law was not at all offended with him, but rather to reward his vertue, appeared to him in Mount *Horeb*.

2. King. 19. 8.

De fide Oribod  
14. c. 24.

Arda qu. 122.  
2. 12 4.

In locum

1. Kings 20. 29.

In 4. Mardai.

Luci. Com. 17.  
cl. 2.

reb. So Thomas Aquinas speaking of some men, in the olde Testament, *qui transgredientes observantiam sabbati, non peccabant*, who did transgresse against the Sabbath, and yet did not sinne; makes instance of Elijah, and of his journey: wherein, saith he, it must needs be granted, that hee did travaile on the Sabbath. And where a question might be made, how possibly Elijah, could spend forty dayes and forty nights in so smal a journey: Tostatus makes reply, that hee went not directly forwards, but wandred up and downe, and from place to place; *ex timore & inquietudine mentis*, partly for feare of being found, and partly out of a disquieted and afflicted minde. Now whiles Elijah was in exile, Benhadad King of Syria invaded Israel, and incamped neere Aphek; where Ahab also followed him, and sate downe by him with his army. And, saith the Text, they pitched one over against the other seven dayes, and so it was that in the seventh day the battaile was joyned, and the children of Israel slue of the Syrians an hundred thousand footmen in one day. Aske Zanchini what this seventh day was; and he will tell you plainly that it was the Sabbath. For shewing us that any servile works may be done lawfully on the Sabbath, if either charity, or unauoydable necessity doe so require: hee brings this History in, for the proote thereof. And then he addes, *Illi die ipso sabbati, quia necessitas postulabat, pugnam cum hostibus commiserunt, &c.* The Israelites, saith he, fighting against their enemies on the Sabbath day, necessity inforcing them thereunto, prevailed against them with a great and mighty slaughter. Neither is he onely one that so conceived it. Peter Martyr saith as much, and collects from hence, *die sabbati militaria munia obijse eos*, that military matters were performed on the Sabbath day. This field was fought, Anno Mundi 3135: and was eleven yeares after Elijahs flight.

(5) Proceed wee to Elisha next. Of whom though nothing be recorded that concerns this businesse; yet on

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occasion of his piety and zeale to God, there is a passage in the Scripture, which gives light unto it. The Shunamite having received a Child at Elisha's hands, and finding that it was deceased, called to her husband, and said, send with me I pray thee, one of the young men and one of the Asses, for I will hast to the man of God, and come again. And he said, wherefore wilt thou goe to him to day? It is neither New-moon, nor Sabbath day. Had it beene either of the two, it seemes shee might have gone and sought out the Prophet: and more then so, shee used to doe it at those times, else what need the question? It was their custome, as before we noted, to travaile on the Sabbath dayes, and the other Festivals, to have some conference with the Levites, if occasion were; and to repaire unto the Prophets at the same times also, as well as any day what ever. *In illis diebus festiuis frequentius ibant ad Prophetas ad audiendum verbum Dei*, as Lyra hath it on the place. And this they did without regard unto that nicety of a Sabbath dayes journey; which came not up till long after: sure I am was not now in use. Elisha, at this time, was retired to Carmel, which from the Shunamites City was ten miles at least; as is apparant both by Adrichomius Map of Aser, and all other Tables that I have met with. And so the limitation of 2000 foot, or 2000 Cubits, or the six Furlongs, at the most, which some require to be allotted for the utmost travaile on the Sabbath; is vanished suddenly into nothing. Nay, it is evident by the story that the journey was not very short: the woman calling to her servant to drive on, and go forwards, and not to slack his riding unlesse she bid him: Which needed not, in case the journey had not beene above sixe Furlongs. Neither New-moone nor Sabbath day, It seemes the times were both alike in this respect: the Prophets to be sought unto, and they to publish and make knowne the will of God, as well at one time, as the other. *Quasi Sabbatum & Calenda equalis essent solennitatis*, as Tostatus hath it. If so, if the New-moones, in this respect, were as solemne as the

1. Kings 4.

Vers. 23.

verse 21.

11 Num 23.

qu. 29.

week-



*weekly Sabbath*: no question but the *Annually Sabbaths* were as solemne also. And not in this respect alone, but in many others. *Markets* prohibited in the *New-moones*, as in the *Sabbath*; *When will the New-moone be gone, that we may sell our Corne?* in the eighth of *Amos*; the *Sacrifices* more in these then in the other, of which last wee have spoke already. So when the Scriptures prophetic of those spirituall Feasts, which should be celebrated by Gods Saints, in the times to come: they specifie the *New-moones* as particularly, as they do the *Sabbaths*. From one *New-moone* to another, and from one *Sabbath* to another, shall all flesh come to worship before mee, saith the Lord. See the like Prophecie in *Ezech. Ch. 46. Vers. 1. 3.* Vpon which last Saint *Hierome* tels us, *Quod privilegium habet dies septimus in hebdomada, hoc habet privilegium mensis exordium*, the *New-moones* and the *Sabbath* have the like Prerogatives.

(6) Nay, when the *Jewes* began to set at naught the Lord, and to forget that God that brought them out of the Land of *Egypt*; when they began to loath his *Sabbaths*, and prophane his *Festivals*, as they did too often: the Lord expostulates the matter with them, as well for one as for the other. When they were weary of the *New-moone*, and wished it gone, that they might sell corn; and of the *Sabbath*, because it went not fast enough away, that they might set forth wheate to sale: the Lord objects against them, both the one and the other, by his Prophet *Amos*; that they preferred their profit, before his pleasure. *Et Dei solennitates turpis lucri gratia, in sua verterent compendia*, as Saint *Hierome* hath it. When on the other side they did prophane his *Sabbaths*, and the holy *Festivals* with excesse and furteiting, carousing wine in bowles, stretching themselves upon their couches, and oymting of themselves with the chiefe oymtments: the Lord made knowne unto them by his servant *Esaiab*, how much he did dislike their courses. *The New-moones and Sabbaths, the calling of Assemblies I cannot away with;*

Esay 66 23.

In Ezech. 46.

Amos 8. 3.

In locum.

Amos 6.

Chap. 1. 14.

is iniquity even the solemne meeting. It seemes they had exceedingly forgot themselves, when now their very *Festivals* were become a sinne. Nay, God goes further yet, your *New-moones* and your appointed *Feasts* my soule hateth, they are a trouble to mee, I am weary to beare them. Your *New-moones*, and your *Feasts*, saith God, are not mine. *Non enim mea sunt quae geritis*, they are no Feasts of mine, which you so abuse. How so? *Iudaei enim neglectis spiritualibus negotiis quae pro anima salute agenda deus praeceperat, omnia legitima sabbati, ad ocium luxuriamque contulere.* So said *Gaudentinus Brixianus*. The *Jewes*, saith he, neglecting those spirituall duties which God commanded on that day, abused the *Sabbaths* rest unto ease and luxury. For whereas being free from temporall cares, they ought to have employed that day to spirituall uses, and to have spent the same in modesty and temperance, *ἢ ἀφροσύνη δειῶν λογίων*, and in the repetition and commemoration of Gods holy Word: they on the other side did the contrary, *γαστριζόμενοι, μεθύοντες, πρηνέες*, wasting the day in gluttony, and drunkenness, and idle delicacies. How farre Saint *Augustine*, chargeth them with the self-same crimes, wee have scene before. Thus did the house of *Israel* rebell against the Lord, and prophane his *Sabbaths*. And therefore God did threaten them by the Prophet *Hosea*, that hee would cause their mirth to cease, their *Feast dayes*, their *New-moones* and *Sabbaths*, and their solemne *Festivals*: that so they might be punished in the want of that, which formerly they had abused.

(7) And so indeed he did, beginning first with those of the revolted Tribes, whom he gave over to the hand of *Salmanassar* the *Affyrian*, by whom they were lead Captive unto parts unknowne, and never suffered to returne. Those which were planted in their places, as they desired in tract of time, to know the manner of the God of the Land: so for the better means to attaine that knowledge, they entertained the *Pentateuch*, or five Books of *Moses*; and

Chap. 1. 14.

Sermo 12.

Cyrill. in Amos 8.

Hos. 2. 11.

and with them, the *Sabbath*. They were beholding to the *Lions* which God sent amongst them. Otherwise they had never knowne the *Sabbath*, nor the Lord who made it. Themselues acknowledge this in an Epistle to *Antiochus Epiphanes*, when hee made havock of the *Jewes*. The Epistle thus. Βασιλεῖ Αντιόχῳ Σεῶ, &c.  
 " To King *Antiochus Epiphanes*, the mighty God, the  
 " suggestion of the *Sidonians* that dwell at *Sichem*. Our  
 " Ancestors enforced by a continuall plague which de-  
 " stroyed their Country (this was the *Lions* before spo-  
 " ken of) and induced by an ancient superstition,  
 " ἡ δὲ εὐποίηται πέσειν ἢ παρὰ τοῖς Ἰουδαίοις λεγόμενην σαββά-  
 " των ἡμέραν, tooke up a custome to observe that day as  
 " holy, which the *Jewes* call the *Sabbath*. So that it  
 seemes by this Epistle that when the *Assyrian* sent backe  
 one of the *Priests* of *Israel*, to teach this people what was  
 the manner of the God of the Land; that at that time they  
 did receive the *Sabbath* also: which was about the yeare  
 of the Worlds Creation, 3315. The Priest so sent, is said  
 to have been called *Dofthai*; and as the word is mollified  
 in the *Greece*, it is the same with *Doftheus*: who as hee  
 taught these new *Samaritans*, the observation of the *Sab-*  
*bath*; so as some say, he mingled with the same, some neat  
 deviles of his own. For whereas it is said in the Booke  
 of *Exodus*, Let no man go out of his place on the sabbath  
 day: this *Doftheus*, if at lest this were hee, keeping the  
 letter of the Text, did affirme and teach, that in what  
 ever posture any man was found, ἐν τῇ ἡμέρᾳ τῇ σαββάτῃ,  
 in the beginning of the *sabbath*; in the self-same he was  
 to be μέγας ἑσπῆρας, even untill the evening. I say if this  
 were hee, and as some say, because there was another  
*Doftheus*, a *Samaritan* too, that lived more neere unto  
 the time of *Origen*, and is most like to be the man. How-  
 ever, we may take it for a *Samaritan* device, as indeed it  
 was; though not so ancient as to take beginning with  
 the first entertainment of the *Sabbath*, in that place and  
 people.

Joseph. Antiq. li.  
2.6.7.

Orig. mel. d. p.  
xlv. 1.4.

(8) This

(8) This transportation of the *ten Tribes*, for their many sins, was a faire warning unto those of the house of *Indah*, to turn unto the Lord, & amend their lives, & observe his *Sabbaths*: his *sabbata annorum*, *Sabbaths* of years, as well as either his *weekly* or his *yearly Sabbaths*. The *Jewes* had been regardlesse of them all, & for neglect of all, God resolved to punish them. First, for the *weekly Sabbath*, that God avenged himselfe upon them for the breach thereof, is evident by that one place of *Nehemiah*. Did not your Fathers thus, saith he, and our God brought this plague upon us, and upon our Citie? yet yee increase the wrath upon *Israel*, in breaking the *Sabbath*. Next for the *Annall Sabbaths*, God threatned that he would deprive them of them, by his Prophet *Hosea*; as before was said. And lastly, for his *Sabbaths* of yeares, they had been long neglected & almost forgotten; if observed at all. *Torniet-lus* finds three onely kept in all the Scripture. Nor are more specified in particular, but sure more were kept: the certain number of the which may easily be found by the proportion of the punishment. God tels them that they should remayn in bondage, untill the land had enjoyed her *Sabbaths*: for so long as she lay desolate, shee kept *sabbath*, to fulfill threescore and ten yeares. So that as many yeares as they were in bondage, so many *sabbaths* of yeares they had neglected. Now from the yeare 2593 which was the seventh yeare after their possession of the Land of *Canaan*, unto the yeare 3450, which was the yeare of their Captivitie: there passed in all 857 yeares just; of which 122 were yeares *Sabbaticall*. By which account it is apparant, that they had kept in all that time, but fifty two *sabbaticall yeares*: and for the *seventy sabbaths of yeares* which they had neglected, God made himselfe amends, by laying desolate the whole Country, *seventy yeares* together, till the earth had enjoyed her *sabbaths*. Not that the earth lay still all that while, and was never tilled; for those that did remayne behinde, and inhabit there, must have meanes to live: but that the tillage was so little, and the  
 crop

Ch. 13. v. 18

2. Chron. 36. 21.

crop so small, the people being few in numbers; that in comparison of former times, it might seeme to rest. But whatsoever *Sabbaths* the earth enjoyed, the people kept not much themselves. The solemne Feasts of *Pentecost*, the *Passcover*, and the Feast of *Tabernacles*, they could not celebrate at all, because they had no *Temple* to reape unto: nor did they celebrate the *New-moones* and the *weekly sabbath*, as they ought to doe. *Non neomenia non sabbati exercere letitiam, nec omnes festiuitates quas uo nomine comprobendit*, as Saint *Hierome* hath it. For that they used to work on the *sabbath day*, both in the Haruest and the *Vintage*, during the *Captiuitie*, we have just reason to suspect considering what great difficulty *Nehemiah* found to redresse those errors. So little had that people profited in the schoole of *Piety*: that though they felt Gods heavy anger for the breach thereof, yet could they hardly be induced to amend their follies.

(9) But presently on their return from *Babylon*, they reared up the *Altar*, and kept the *Feast of Tabernacles*, and the *burnt offerings day by day*, and afterward the continuall *burnt-offering*, both in the *New-moones*, and the solemne *Feast-dates* that had beene consecrate unto the Lord. This the first worke that was endeoured by the *Zorobabel*, and other Rulers of the people: and it was somewhat that they went so farre in the reformation, as to revive the *sabbaths* and the publick *Festivals*. I say the *sabbaths*, amongst others; for so *Iosephus* doth expresse it. "They celebrated at that time, saith he, the feast of *Tabernacles*, according as their *Law-maker* had ordained: "and afterwards they offered oblations and continuall "sacrifices, observing their *sabbaths*, and all holy solemnities. Yet they observed them not so truly, but that some euill customes which had crept amongst them, during the *Captiuitie*, were as yet continued: *Markets* permitted on the *sabbath*, and the publick *Festivals*; *Burdens* brought in, and out; the *Vintage* no lesse followed on those dayes, than on any other. And so continued till the

yeare 3610, which was some ninety yeares after they were returned from *Babel*: what time they celebrated that great Feast of *Tabernacles*; and *Ezra* publicly read the *Law* before all the people. Vpon which Act, this good ensued, that both the *Priests* and *Princes*, and many others of the people, did enter covenant with the Lord, that *If the people of the Land brought ware, or any victualls, to sell them on the sabbath day, that wee would not buy it of them on the sabbath, or on the holy dayes, and that we would leave the seventh yeare free, and the exaction of every debt.* Where still observe, that they had no lesse care of the *annuall sabbaths*, yea, of the *sabbaths of yeares*, then of the *weekly*: and *marketting* not more restrained on the *weekly sabbaths*, then on the *Annually*. A covenant not so well performed, as it was agreed. For *Nehemiah* who was principall on the peoples part, being gone for *Babylon*; at his return, found all things contrary to what he looked for. *Isaiah*, saith hee, in *Iudah*, *them that trode Wine-presses on the sabbath, and that brought in Beases, and which laded Asses also with Wine, Grapes, and Figges, and brought them into Hierusalem on the sabbath day; and others, men of Tyrus that brought fish and all manner of ware, and sold it on the sabbath unto the children of Iudah: a most strange disorder.* So generall was the crime become, that the chiefe Rulers of the people were most guilty of it. So that to rectifie this misrule, *Nehemiah* was not onely forced to shut up the *Gates*, upon the *Even* before the *sabbath*, yea, and to keepe them shut all the *sabbath day*; whereby the Merchants were compelled, to rest with their commodities, without the walls: but to use threatening words unto them, that if from that time forwards, they came with Merchandise on the *sabbath*, hee would forbear no longer, but lay hands upon them. A course not more severe, then necessary, as the case then stood. Nor had those mischiefs been redressed, being now countenanced by custome, and some chiefe men among the people: had they not met a man, both resolved and

Ne. 10. v. 31.

Chap. 13. v. 15.

Verse 16.

constant; one that both knew his worke, and had a will to see it finished. This reformation of the *sabbath*, or rather of those foule abuses which had of late defiled it, and even made it despicable; is placed by *Torniellus*, *An. 3629*: which was above an hundred yeares after the restitution of this people to their Native Country. So difficult a thing it is to overcome an evill custome.

(10) Things ordered thus, and all those publick scandals being thus remooved: there followed a more strict observance of the *Sabbath day*, then ever had beene kept before. The rather since about these times, began the reading of the *Law* in the *Congregation*. Not every *seventh yeare* onely, and on the *Feast of Tabernacles*, as before it was, or should have been at the least, by the law of *Moses*; but every *sabbath day*, and each *solemne meeting*: nor onely in the *Temple of Hierusalem*, as it used to be; but in the Townes and principall places of each severall Tribe. *Ezra* first set this course on foot, a *Priest* by calling, one very skilfull in the Lawes of *Moses*: who having took great pains to seek out the *Law*, and other Oracles of God; digested and disposed them into that forme and method, in which we have them at this present. Of this see *Jren. l. 3. 25. Tertullian de habitu mulierum, Clem. Alexandr. l. 1. Strom. Chrysost. hom. 8. ad Hebraeos*, and divers others. This done, and all the people met together at the *Feast of Tabernacles*, *Anno 3610*, which was some ninety yeares after the returne from *Babylon*, as before was said: hee tooke that opportunity to make knowne the *Law* unto the people. For this cause he provided a *Pulpit of wood*, that so he might be heard the better: and round about him stood the *Priests*, and *Levites*, learned men; of purpose to expound the Text, and to give the sense thereof, that so the people might the better understand the reading. And this they did eight dayes together, from the first day untill the last, when the *Feast* was ended. Now in this *A& of Ezraes*, there was nothing common, nothing according to the custome of the for-

Nehem. 8. 4.

Vers. 4. 7.

Vers. 8.

Verse 18.

former times, neither in time, or place, or any other circumstance. For the time; although it was the *Feast of Tabernacles*, yet it was the *seventh yeere* as *Moses* ordered it: that yeare, which was the first of *Nehemiahs* coming unto *Hierusalem*, not being the *sabbaticall yeare*, but the third yeare after, as *Torniellus* doth compute it. Then for the place it should have beene performed in the *Temple* onely, as both by *Moses* Ordinance, and *Iosiahs* practice, doth at large appeare: but now they did it in the street before the *Water-gates*, as the Text informes us. So for manner of the reading, it was not onely published, as it had beene formerly, but expounded also. Whereof, as of a thing never knowne before, this reason is laid downe by *Torniellus*, *quod lingua Hebraica desierat jam vulgaris esse, Chaldaico seu Syriaco idiomate in ejus locum surrogato*, because the *Hebrew* tongue wherein the Scriptures were first written, was now growne strange unto the people; the *Chaldee* or the *Syriack* being generally received in the place thereof. And last of all, for the continuance of this exercise, it held out eight dayes, all the whole time the *Feast* continued: whereas it was appointed by the Law of *Moses*, that onely the first and last dayes of the *Feast of Tabernacles* should bee esteemed and solemnized, as *holy convocations* to the Lord their God. *Levit. 23 35. & 36.* Here was a totall alteration of the ancient custome; and a faire overture to the *Priests*, who were then *Rulers* of the people to beginne a new: a faire instruction to them all, that reading of the Law of God was not confined to place, or time; but that all times, and places were alike to his holy word. Every *seventh day* as fit for so good a duty, as every *seventh yeare* was accounted in the former times: the Villages and Townes as capable of the Word of God, as was the great and glorious Temple of *Hierusalem*: and what prerogative had the *Feast of Tabernacles*, but that the Word of God might be as necessary to be heard on the other *Festivals*, as it was on that? The

Neh. 8. 15.

An. 3610. n. 9.

law had first been given them on a *Sabbath day*, and therefore might be read unto them every *Sabbath day*. This might be pleaded in behalfe of this alteration, and that great change which followed after, in the *weekly Sabbaths*; whereon the Law of God was not onely read unto the people, such of them as inhabited over all *Judea*; but publickly made knowne unto them, in all the Provinces and Townes abroad, where they had either *Synagogues* or habitations. God certainly had so disposed it, in his heavenly counsailes, that so his holy Word might be more generally knowne throughout the World; and a more easie way layed open, for the admittance and receipt of the *Messiah*, whom he meant to send: that so *Hierusalem* and the *Temple*, might by degrees be lesned in their reputation; and men might know that neither of them was the *onely place, where they ought to worship*. This I am sure of, that by this breaking of the custome, although an institute of *Moses*, the Law was read more frequently, then in times of old: there being one other *reading* of it, publickly and before the people related in the thirteenth of *Nehemiah*, when it was neither Feast of *Tabernacles*, nor *Sabbaticall* yeare, for ought we finde in holy Scripture. Therefore most like it is that it was the *Sabbath*, which, much about those times, beganne to be ennobled with the constant reading of the Word in the *Congregation*, first in *Hierusalem*; and after by degrees, in most places else, as men could fit themselves with convenient *Synagogues*, houses selected for that purpose, to heare the Word of God, and observe the same. Of which times, & of none before, those passages of *Philo* & *Iosephus* before remembered, touching the *weekly reading* of the Law, and the behaviour of the people in the publick places of assemblies, are to be understood and verified, as there we noted.

(11) For that there was no *synagogue* nor *weekly reading* of the Law, before these times; (besides what hath been said already) we will now make manifest. No *Synagogue* before these times, for there is neither mention

of

of them in all the body of the old Testament; nor any use of them in those dayes, wherein there were no *Congregations* in particular places. And first there is no mention of them in the old Testament. For where it is supposed by some, that there were *Synagogues* in the time of *David*; and for the prooffe thereof they produce these words, *they have burnt up all the Synagogues of God in the Land*: the supposition and the prooffe are alike in firme. For not to quarrell the Translation, which is directly different from the Greek, and vulgar Latine, and somewhat from the former *English*: this *Psalme*, if writ by *David*, was not composed in reference to any present misery which befell the *Church*. There had been no such havock made thereof in all *David's* time, as 'tis there complained of. Therefore if *David* writ that *Psalme*, hee writ it as inspired with the spirit of prophecy, and in the spirit of prophecy did reflect on those wretched times, wherein *Antiochus* laid waste the Church of God, and ransacked his inheritance. To those most probably must it be referred: the miseries which are there bemoaned, not being to exactly true in any other time of trouble, as it was in this. *Magis probabilis est conjectura, ad tempus Antiochi referri has querimonias*, as *Calvin* notes it. And secondly, there was no use of them before, because no *reading* of the Law in the *Congregation*, of ordinary course, and on the *Sabbath dayes*. For had the Law been read unto the people every *Sabbath day*, wee either should have found some Commandement for it, or some practice of it: but we meet with neither. Rather we find strong arguments to perswade the contrary. We read it of *Jehosaphat*, that in the third yeere of his reigne he sent his Princes, *Ben-hail*, and *Obadiah*, and *Zechariah*, and *Nathaneel*, and *Micaiah*, to teach in the Cities of *Judah*. These were the principall in Commission; and unto them he joyned nine *Levites*, and two *Priests* to beare them company; & to assist them. It followeth, *And they taught in Iudah, and had the book of the Law of the Lord with them, and they went about*

Psa' 74. 8.

In Psal. 74.

2. Chron. 17. 7.

Verse 9.

throughout all the Cities of *Judah*, and taught the people. And they taught in *Judah*, and had the Booke of the Law with them? This must needs be an needlesse labour, in case the people had beene taught every Sabbath day: or that the Booke of the Law had as then been extant, and extant must it be, if it had beene read in every Towne and Village over all *Judea*. Therefore there was no Synagogue, no reading of the Law every Sabbath day, in *Iehosaphats* time. But that which followes of *Iosiah*, is more full then this. That godly Prince intended to repaire the Temple, and in pursuite of that intendment, *Hilkiah* the Priest, to whom the ordering of the work had been committed; found hidden an old Copy of the Law of God, which had been given unto them by the hand of *Moses*. This Booke is brought unto the King, and read unto him; And when the King had heard the words of the Law, he rent his clothes. And not so onely, but hee gathered together all the Elders of *Judah* and *Hierusalem*, and read in their eares all the words of the Booke of the Covenant, which was found in the house of the Lord. Had it beene formerly the custome, to reade the Law each Sabbath unto all the people: it is not to be thought that this good King *Iosiah*, could possibly have beene such a stranger to the Law of God; or that the finding of the Booke had beene related for so strange an accident, when there was scarce a Towne in *Judah*, but was furnished with them. Or what need such a suddain calling of all the Elders, and on an extraordinary time, to heare the Law; if they had heard it every Sabbath, and that of ordinary course? Nay, so farre were they at this time, from having the Law read amongst them every weekly Sabbath, that as it seemes, it was not read amongst them in the Sabbath of yeares, as *Moses* had before appointed. For if it had been read unto them once in seven yeares onely; that vertuous Prince had not so soone forgotten the contents thereof. Therefore there was no synagogue, no weekly reading of the law, in *Iosiahs* dayes. And if not then, and not be-

2. Kings 22.

Verse 11.

Chap. 23. 1, 2.

before, then not at all till *Ezras* time. The finding of the booke of God before remembred, is said to happen in the yeare 3412. of the worlds creation: not forty yeares before the people were led Captives into *Babylon*; in which short space, the Princes being carelesse, and the times distracted, there could be nothing done that concern'd this businesse. Now from this reading of the Law in the time of *Ezra*, unto the Councell holden in *Hierusalem*, there passed 490. yeares, or thereabouts. Antiquitie sufficient to give just caule to the Apostle, there to affirme, that *Moses* in old time in every Citie had them that preached him, being read in the Synagogues every Sabbath day. So that we may conclude for certaine, that till these times wherein we are, there was no reading of the Law unto the people on the Sabbath dayes: and in these times, when it was taken up amongst them, it was by Ecclesiasticall institution onely, no divine authoritie.

Act. 15. 21.

(12) But being taken up, on what ground soever, it did continue afterwards, though perhaps sometimes interrupted, untill the finall dissolution of that Church and State: and therewithall grew up a libertie of interpretation of the holy words, which did at last divide the people into sects and factions. *Petrus Cuneus* doth affirme, that howsoever the Law was read amongst them in the former times, either in publike or in private; yet the bare text was onely read, without glosse or descant. *Interpretatio magistrorum, commentatio nulla*. But in the second Temple, when there were no Prophets, then did the Scribes and Doctors begin to comment, and make their severall expositions on the holy Text: *Ex quo nata disputationes & sententia contraria*; from whence, saith he, sprung up debates, and doubtfull disputations. Most probable it is, that from this liberty of interpretation, sprung up diversity of judgements, from whence arose the severall sects of *Pharisees*, *Essees* and *Sadduces*, who by their difference of opinions did distract the multitude, and

De republ. l. 2.  
ca. 17.



condemne each other. Of whom, and what they taught about the *Sabbath*, we shall see next Chapter. Nor is it to be doubted, but as the *reading* of the *Lam*, did make the people more observant of the *Sabbath*, then they were before: so that *libertas prophetandi*, which they had amongst them, occasioned many of those rigours, which were brought in after. The people had before neglected the *sabbaticall* yeares, but now they carefully observed them. So carefully that when *Alexander* the Great being in *Ierusalem*, anno 3721, commanded them to aske some boone, wherein he might expresse his favour and love unto them: the *high Priest* answered for them all, that they desired but leave to exercise the ordinances of their fore-fathers, *καὶ τὸ ἑβδομὸν ἔτος ἀνεισφορεῖν αὐτοῖς*, and that each *seventh* yeare might be free from tribute; because their lands lay then untilled. But then againe, the libertie and varietie of *interpretation*, bredde no little mischief. For where in former times, according to Gods owne appointment, the *Sabbath* was conceived to be a day of rest, whereon both man and beast might refresh themselves, and be the more inabled for their ordinary labours: by canvassing some Texts of Scripture, and wringing bloud from thence instead of comfort, they made the *Sabbath* such an yoke, as was insupportable. Nor were these weeds of doctrine very long in growing. Within an hundred yeares, and lesse, after *Nehemiah*, the people were so farre from working on the *Sabbath* day; (as in his time we see they did, and hardly could be weaned from so great a sinne:) but thought it utterly unlawfull to take sword in hand, yea though it were to save their libertie, and defend Religion. A follie, which their neighbour *Ptolomie*, the great King of *Egypt*, made especiall use of. For having notice of this humour, as it was no better, he entred the Citie on the *Sabbath* day, under pretence to offer sacrifice; and presently without resistance surpris'd the same: the people,

Joseph. Ant. li.  
xi. ca. vii.

Joseph. Ant. li.  
xii. ca. i.

“ ple, ὅπλα λαβεῖν ἢ θηλάπτειν, not laying hand on any  
“ weapon, or doing any thing in defence thereof; but  
“ sitting still, ἐν ῥαθυμίᾳ καὶ ἀργίᾳ in an idle slothfulnesse,  
“ suffered themselves to be subdued by a Tyrant Con-  
querour. This happened Ann. M. 3730. And many  
more such fruits of so bad a doctrine, did there  
happen afterwards: to which now  
wee hasten.

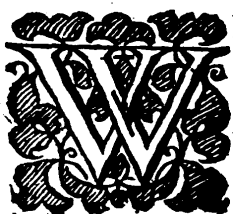
CHAP.



## CHAP. VIII.

What doth occurre about the Sabbath from  
the Maccabees, to the destruction of  
the Temple.

(1) *The Jews refuse to fight in their owne defence upon the Sabbath; and what was ordered thereupon.* (2) *The Pharisees, about these times, had made the Sabbath burdensome by their Traditions.* (3) *Hierusalem twice taken by the Romans, on the Sabbath day.* (4) *The Romans, many of them, Iudaize, and take up the Sabbath: as other Nations did by the Jews example.* (5) *Augustus Caesar very gracious to the Jews, in matters that concerned their Sabbath.* (6) *What our Redeemer taught, and did, to rectifie the abuses of, and in the Sabbath.* (7) *The finall ruine of the Temple, and the Jewish ceremonies on a Sabbath day.* (8) *The Sabbath abrogated with the other Ceremonies* (9) *Wherein consists the Christian Sabbath, mentioned in the Scriptures and amongst the Fathers.* (10) *The idle and ridiculous niceties of the moderne Jews, in their Paralceues, and their Sabbaths conclude the first part.*



(1) He shewed you in the former Chapter, how strange an alteration had beene made in an hundred yeares, touching the keeping of the Sabbath. The people hardly at the first restrained from working, when there was no need; and after easily induced

induced to abstaine from fighting, though tending to the necessary defence both of their libertie and Religion. Of so much swifter growth is superstition, then true pietie. Nor was this onely for a fit, as easily layed aside, as taken up; but it continued a long time, yea and was every day improved: it being judged, at last, unlawfull to defend themselves, in case they were assaulted on the Sabbath day. Antiochus Epiphanes the great King of Syria, intending utterly to subvert the Church and Commonwealth of *Judah*, did not alone defile the Sanctuary, by shedding innocent blood therein: but absolutely prohibited the burnt-offerings and the sacrifices, commanding also that they should prophane the Sabbaths, and the festival days. So that the Sanctuary was layed waste, the holy dayes turned into mourning, and the Sabbath into a reproach, as the story tels us: some of the people so farre yeelding through feare and faintnesse, that they both offered unto Idols, and prophaned the Sabbaths, as the King commanded. But others, who preferr'd their pierie, before their fortunes, went downe into the wilderness, and there hid themselves in caves and other secret places. Thither the enemies pursued them, and finding where they were in covert, assayed them on the Sabbath day, the Jews not making any the least resistance, no not so much as stopping up the mouthes of the Caves, and εν τακοις ἀρραβωναι τον τε σαββατον ημελην δηληντες, as men resolved not to offend against the honour of the Sabbath, in what extremitie soever. These men were certainly more perswaded of the moralitie of the sabbath, then David or Elijah in the former times: and being so perswaded, thought it not fit to lie or fight upon that day; no, though the supreme law of nature, which was the saving of their lives did call them to it. *Tantum religio potuit suadere malorum*, in the Poets language. But Antiochias, one of the Priests, a man that durst as much as any in the cause of God, and had not beene infected with those dangerous fancies; taught those that were about him

1. Mac. 1.

Joseph. li. 12. ca 8.

2. Macc. 2.

him a more saving doctrine: Assuring them that they were bound to fight upon the *sabbath*, if they were assaulted. For otherwise, if that they scrupulously observed the law, in such necessities: *ἐὰν τοῖς ἐσθρῶν πολέμοις*, they would be enemies to themselves, and finally be destroyed both they and their Religion. It was concluded thereupon, that *whosoever came to make battell with them on the Sabbath day, they would fight against him*: and afterwards it held for current, as *Iosephus* tells us, that if necessity required they made no scruple, *ταῦτα δὲ τοῖς μάχεσθαι*, to fight against their enemies on the *Sabbath day*. Yet by *Iosephus* leave, it held not long, as he himselfe shall tell us in another place: what time, the purpose of this resolution was perverted quite, by the nice vanities of those men, who tooke upon them to declare the meaning of it. But howsoever it was with those of *Iewrie*, such of their Countrey men as dwelt abroad amongst other Nations, made no such scruple of the *Sabbath*, but that they were prepared, if occasion were, as well to bid the battell, as to expect it: as may appeare by this short story, which I shall here present in briebe, leaving the Reader to *Iosephus* for the whole at large. Two brethren, *Asinens*, and *Anileus*, borne in *Neardā*, in the territory of *Babylon*, began to fortifie themselves, and commit great outrages: which knowne, the Governour of *Babylon* prepares his forces to suppress them. Having drawne up his Army, he layes in ambush neere a marish: and the next day, which was the *Sabbath*, (wherein the *Jews* did use to rest from *all manner of worke*) making account that without stroke stricken, they would yeeld themselves, he marched against them faire and softly, to come upon them unawares. But being discovered by the scouts of *Asinens*, it was resolved amongst them to be farre more safe, valiantly to behave themselves in that necessitie, yea though it were a breaking of the very Law; then to submit themselves, and make proud the enemy. Whereupon all of them at once marched forth, and slaughtered a great many

many of the enemies; the residue being constrained to save themselves by a speedy flight. The like did *Anileus*, after; being provoked by *Mithridates*, another Chieftaine of those parts. This happened much about the yeare 3957. that of the *Maccabees* before remembred, Ann. 3887. or thereabouts. Happy it was these brethren lived not in *Indea*; for had they done so there, the *Scribes* and *Pharisees* would have tooke an order with them, and cast them out of the *Synagogues*, if not used them worse.

(2) For by this time those Sects which before wee spake of, began to shew themselves, and disperse their doctrines. *Iosephus* speaks not of them till the time of *Jonathan*, who entred on the Government of the *Jewish Nation*, Ann. 3894. Questionlesse they were knowne and followed in the former times; though probablie not so much in credit, their dictates not so much adored, as in the ages that came after. Of those the *Pharisees* were of most authoritie, being most active in their courses, severe professors of the Law, and such as by a seeming sanctitie had gained exceedingly on the affections of the common people. The *Sadduces* were of lesse repute, (though otherwise they had their dependants) as men that questioned some of the common principles: denying the resurrection of the dead, the hope of immortalitie. As for the *Esses* or *Essens*, they were a kinde of *Monkish* men, retyred and private; of farre more honestie then the *Pharisees*, but of farre lesse cunning: therefore their tendencies not so generally received, or hearkened after, as the others were. In matters of the *Sabbath* they were strict alike; but with some difference in the points wherein their strictnesse did consist. In this the *Essee* seemes to go beyond the *Pharisee*, that they not onely did abstaine from dressing meat, and kindling fire upon the *Sabbath*, as probably the others did: *ἀλλ' ἔτι πρὸς τὴν ἀποστασίαν*, *ἔτι δὲ ἀποστασίαν*. But unto them it was unlawfull to remove a dish or any other vessel out of the place, where-

*Ioseph. de bel. li. 27.*

Exod. 16.

Ad Algafum.

in they found it, yea or to go aside to ease nature. And on the other side, the *Pharisee* in the multiplicitie of his *Sabbath-speculations*, went beyond the *Essee*: all which were thrust upon the people, as prescribed by God, and grounded in his holy Law; the perfect keeping of the which seemed their utmost industry. There is a dictate in the Scripture, that *No man go out of his place on the Sabbath day*. This was impossible to be kept, according to the words and letter: therefore there must be some device to expound this Text, and make the matter feasible. Hereupon *Achiba*, *Simeon*, and *Hillel*, three principall *Rabbins* of these times, found out a shift to satisfie the Text, and yet not binde the people to impossible burdens. This was to limit out the *Sabbaths journey*, allowing them 2000. foot to stirre up and downe, for the ease and comfort of the body: by which devise they thought the matter well made up, the people happily contented, and the Law observed. This was the refuge of the *Jews*, when afterwards the *Christians* pressed them with the not keeping of this Text, *R. Achiba, Simeon, & Hillel magistri nostri tradiderunt nobis, ut bis mille pedes ambularem in sabbato*, as Saint *Hierome* tells us. But this being somewhat of the least, they afterwards improved it to 2000. Cubits, then to three quarters of a myle, as before we noted: and this, with this enlargement too, that in their Townes and Cities they might walke as much and as farre as they listed, though as bigge as *Nineveh*. This *Rab. Hillel* above named, lived in the yeare 3928. which was some fiftene yeares after *Jonathans* death: and therefore to be reckoned of these times in the which we are. The other two, for ought we know, were his *Coetanei*, and lived about the same times also. So for the other Text, *Thou shalt not kindle fire on the Sabbath day*, this also must be literally understood: and then comparing this with that in *Exodus*, *Bake that which ye will bake to day*; it needs must follow that no meat must be made ready on the *Sabbath*. We shewed before, that ge-

nerall

Ch. 17. v. 22.

mei apxan l.

nerally the people did use to fast on the *Sabbath day*, till they came from Church, that so they might be more attent unto the reading of the *Law*: this might suggest a plausible pretence unto the *Pharisee*, to teach the people that they should forbear from dressing meate, that so their servants also might be present, when the *Law* was read. Hence came the saying used amongst them, *Qui parat in parasceve, vescetur in Sabbato*; hee that doth cooke it on the *Eve*, may cate upon the *Sabbath*. There is a Text in *Jeremy*, expressly against bearing of burdens on the *Sabbath day*. This by the *Christian Fathers* is interpreted of the burden of sinne. *Custodit animam suam qui non portat pondera peccatorum in die quietis, & sabbati*, as Saint *Hierome* hath it on the place. See the same Father also on the 58 of *Esay*; and *Basil*, on the first of the same Prophet. And certainly had Gods intent beene plaine and peremptory, that whosoever did, beare any burden on the *Sabbath day*, should never enter into the Kingdome of Heaven: our Saviour never had commanded the poore lame man, to take up his bed upon the *Sabbath*. But for the *Pharisees*, they have so dallied with this Text, that they have made both it and them selves ridiculous. For finding it impossible that men should carry nothing at all about them, to salve the matter they devised some nice absurdities. A man might weare no nailed shooes on the *Sabbath day*, because the nailes would be a burden: *ὅτι τὸ ἐπιβάλλειν ἐπὶ τοῖς ποσὶ μένον, ἔστι μὲν καὶ ἐπὶ τῶν οὐδ' ὁμῶν*. that which a man did carry on one shoulder onely was a burden to him; not what he carried upon both, as *Origen* informs us of them. So where they found it in the Law, that *thou shalt doe no manner of worke*, they would have no worke done, at all, no though it were to save ones life: neither to heale the wounded, or to cure the sick, both which they did object against Christ our Saviour; nor finally to take sword in hand, for the defence either of mens persons or their Country. And though their rigour herein had been over-

ruled

ruled by *Mattathias*, and that it was concluded lawfull to fight against their enemies on the *Sabbath* day; yet they found out a way to elude this order: teaching the people this, that they might fight that day against their enemies, if they were assaulted; but not molest them in their preparations, for assault and batterie. This is now made the meaning of the former law, and this cost them deare. As good no Law at all, as so bad a Comment.

(3) For when that *Pompey* warred against them, and besieged their *Temple*, hee quickly found on what foot they halted; and did accordingly make use of the occasions, which they gave unto him. Had not the Ordinance of the *Country*, as *Iosephus* tels it, commanded us to keepe the *Sabbath*, and do no labour on that day: the *Romans* never had been able to have raised their Bulwarks. How so? *Ἀρχόντες γὰρ μάχης καὶ πύλωντας αὐτῶν νῦν δὲ νόμος, ἀλλὰ δὲ πὶ δρώντας τὸς πολέμους ἐν τῇ ἡμέρᾳ.* Because the Law permits us to defend our selves, in case at any time we are assailed, and urged to fight; but not to set upon them or disturbe them, when they have other worke in hand. Which when the *Romans* found, saith he, they neither gave assault, or proferd any skirmish on the *Sabbath* dayes, but built their Towers and Bulwarks, and planted Engines thereupon: and the next day put them in use against the *Jewes*. It seemes they were not well resolved on the former point, whether they might defend themselves on the *Sabbath* day, though they were assaulted. For on that day it was, that *Pompey* tooke the City, and enslaved the people. So *Dio* tells us touching the use the *Romans* made of that advantage; addes for the close of all, *καὶ ὅτι ἐδωκεν αὐτῷ ἐν τῇ τῷ Κεόντι ἡμέρᾳ, ἀνδρῶν ἀμυνόμενοι*, that at the last they were surpris'd upon the *Saturday*, not doing any thing in their owne defence. *Strabo* therein concures with *Dio*, in making *Saturday* the day, but takes it for a solemne fast, *ἐν τῇ τῷ Κεόντι ἡμέρᾳ*, wherein it is not lawfull to do any worke. And so it was a *Fast* indeed, but such

*Antiq. Iud. l. 14. c. 8.*

*Hist. l. 6.*

*Geogr. l. 6.*

such a *Fast* as fell that time upon the *Sabbath*. *Iosephus* tels us onely that the *Temple* was taken in the third moneth, on a fasting day: which *Casaubon* conceives to be the seventh, and *Scaliger* the seventeenth of the moneth called *Tamur*; but both agree upon it, that it was the *Sabbath*. As for their fasting on that day, it was permitted in this case, and in this case onely, when as their City was besieged; as before wee shewed. Yet could not this unfortunate rigour be any warning to the *Jewes*; but needs they must offend again in the self-same kind. For just upon the same day seven and twenty yeares, the City was againe brought under by *Sosius* and *Herod*, who had then besieged it: in the same moneth, and on the same day, as *Iosephus* tels it; *ἐν τῇ τῷ Κεόντι ἡμέρᾳ ἀνομαστμένην*, and on the day called *Saturday*, as *Dion* hath it. So fatall was it to the *Jewes*, to perish in the folly of their superstitions. The first of these two actions, is placed in *Anno* 3991. therefore the last, being just 27 yeares after, must be 4018 of the Worlds Creation, *Augustus* *Cesar* being then in the *Triumvirate*.

(4) By means of these two victories, the *Jewes* being tributary to the *Romans*, began to finde admittance into their Dominions; in many places of the which they began to plant, and filled at last whole Townships with their numerous Families. Scarce any City of good note in *Syria*, and the lesser *Asia*, wherein the *Jewes* were not considerable for their numbers; and in the which, they had not *Synagogues* for their devotions. So that the manner of their lives, and formes of their Religion being once observed: the *Roman* people, many of them, became affected to the rites of the *Jewish* worship, and amongst other Ceremonies, to the *Sabbath* also. It was the custome of the *Romans* to incorporate all Religions into their own; and worship thole Gods whom before they conquered: *Et quos post cladem triumphatos colere ceperunt*, in *Minutius* words. Therefore the marveile is the lesse, that they were fond of something in the *Jews* religion; though of all others they most hated that, as most

*Exerc. 16. 108.*

*Em. Temp. edit. 2. l. 3.*

*L. 14. c. 24. l. 49.*

repugnant to their own. Yet many of them out of wantonnesse, and a love to novelties, began to stand upon the Sabbath; some would be also circumcised; and abstaine from Swines flesh; others use Candlesticks and Tapers, as they saw the Jewes. The Sargrist thus scoffs them for it.

Stuvenal.  
at. 14.

*Quidam sortiti metuentem Sabbata patrem,  
Nil prater nubes & cæli numen adorant,  
Nec distare putant humana carne suillam,  
Qua pater abstinuit: mox & praputia ponunt.*

Some following him, the Sabbaths who devised,  
Onely the Clouds and Skie, for Gods adore;  
Hating Swines flesh, as they did mans before  
Cause he forbare it; and are circumcised.

Remember *Persius* taunteth them with their Sabbath recutita, as before wee noted. Now as the Poet did upbraid them with Circumcision, and forbearing Swines flesh: so *Seneca* derides them for the Sabbaths, and their burning Tapers on the same, as a thing unnecessary; neither the Gods being destitute of light, nor mortall men in love with smoke. *Ac condere aliquam lucernam sabbatu precipiamus, quoniam nec lumine dis egent, & ne homines quidem delectantur fuligine.* Nay, some of them bewaile the same, and with their Empire never had extended so farre as *Iewrie*, that so the Romans might not have beene acquainted with these superstitions of their Sabbaths.

Epist. 95.

Rubricat.

*O utinam nunquam Iudæa subacta fuisset  
Pompeii bellis, Imperioque Tici.  
Latius excisa gentis contagia serpunt,  
Victoresque suos natio victa premit.*

O would *Judæa* never had been wonne  
By *Pompeys* armies, or *Vespasians* sonne.

Their

Their superstition spreads it selfe so farre,  
That they give Lawes unto the Conquerour.

Nor were the Sabbaths entertaind onely in *Rome* it selfe. Some, in almost all places of their Empire, were that way enclined; as *Seneca* most rightly noted. *Eo usque sceleratissima gentis consuetudo invaluit, ut per omnes jam terras recepta sit, & victi victoribus leges dederunt.* Saint *Augustine* so reports him in his sixth Book *de civitate*. And this is that, which *Philo* meanes when as hee calls the Sabbath *ἡμέρα ἀνάσθησις*, the generall Festivall of all people: when hee sets up this challenge against all the World, *τίς γὰρ ἐκείνῳ ἡ ἡμέρα ἐστὶν ἣν ἐκτεμύμεθα;* &c.

Cap. 18.

De mund. opif.

De vita Mos.  
l. 2.

“What man is there in all the World, who doth not reverence this our holy Sabbath, which bringeth rest and ease to all sorts of Men, Masters and Servants, bond and free, yea, to the very brute beasts also. Not that they knew the Sabbath by the light of nature, or had observed the same in all ages past; but that they had admitted it in *Philos* time, as a Jewish ceremony. For let *Iosephus* be the Comment upon *Philo's* Text, and he will thus unfold his meaning. The Lawes, saith hee, established amongst us, have been imitated of all other Nations: *ὡς καὶ ἡλλὰ καὶ πάντων τῶν πολλῶν ἑλλῶς γέγονεν ἐν μακρῇ ᾧ ᾧ ἀπὸ τοῦ εὐσεβείας.* Yea, and the common people did long since imitate our piety. Neither is there any Nation on Greek or Barbarous, to which our use of resting on the seventh day hath not spread it selfe: who also keep not Fasting dayes, and Lamps with lights; and many of those Ordinances about meates and drinkes, which are enjoynd us by the Law. So farre *Iosephus*.

L. 2. cont. Apion.

(5) These Romans, and what other Nations they were soever which did thus Judaize about the Sabbath; were many of them *Profelytes*, of the Jewes, such as had been admitted into that Religion: for it appears that they did also worship the God of Heaven, and were cir-

M 2

cumci-



*circumcised*, and abstained from *Swines* flesh. Otherwise we may well beleieve that of their own accord they had not bound themselves so generally to observe the *Sabbath*, being no parts nor members of the *Jewish* state: considering that such *strangers* as lived amongst them, not being *circumcised* nor within the Covenant, were not obliged to do. *Tostatus* tells us of two sorts of *strangers* amongst the *Jews*. The first, *qui adveniebat de Gentilitate & convertebatur ad Iudaismum*, &c. who being originally of the *Gentiles* had been converted to the religion of the *Jews*, and was *circumcised*, and lived amongst them: and such were bound, saith he, to observe the *Sabbath*, & *omnes observantias legis*, and all other rites of the Law of *Moses*. This is evident by that in the twelfth of *Exodus*, where it is said, that every man-servant bought with money, when he was *circumcised* should eat the *passover*: but that the *forreiner* and hired servant (conceiv it not being *circumcised*) might not eat thereof. The other sort of *strangers*, were such as lived amongst them onely for a certain time, to trade and traffique or upon any other husiness of what sort soever. And they, saith hee, were not obliged by the Commandement to keepe the *Sabbath*, *quia non poterant cogi ad aliquam observantiam legalem, nisi vellent accipere circumcisionem*: because they could not be constrained to any legall ordinance, except they would be *circumcised*, which was the doore unto the rest. Finally, he resolves it thus, that by the *stranger* within their gates, which by the Law were bound to observe the *Sabbath*, were onely meant such *strangers de gentilitate ad Iudaismum conversi*, which had renounced their *Gentilisme*, and embraced the Religion of the *Jews*. And he resolved it so, no doubt, according to the practice of the *Jews*, amongst whom he lived; and to the doctrine of their *Rabbins*, amongst whose writings he was very conversant. *Lyra* himselfe a *Jew*, and therefore one who knew their customes as wel as any, doth affirme as much, and

In *Exod.* 10.  
qu. 14.

and tells us that the *stranger*, in the Law intended, *Gentilis est conversus ad ritum Iudeorum*, is such a *stranger* as had been converted to the *Jewish Church*. And this may yet appeare, in part, by the present practice of that people, who though themselves milke not their Kine on the *Sabbath* day, *permissum est & iis ut die Sabbatino dicant Christiano, &c.* Yet they may give a *Christian* leave to performe that office; and then to buy the milke of him for a toy, or trifle. Adde here what formerly wee noted of their *Servants*. Of whom wee told you out of *Rabbi Maimony*, that if they were not *circumcised* or *baptized*, they were as *sojourning strangers*, and may doe worke for themselves openly on the *Sabbath*, as any of the *Israelites* might on a working day. By which it seems that *strangers*, yea, and *servants* too, in case they were not *circumcised*, or otherwise initiated into their Churches were not obliged to keepe the *Sabbath*, which plainly shews that by the *Jews* themselves, the keeping of the *Sabbath* was not taken for a *morall Law*; or to concerne any but themselves and thole of their religion onely. For had they took it for a part of the Law of *Nature*, as universally to be observed as any other; they had not suffered it to be broke amongst them, before their faces, and that without controule or censure: no more, then they would have permitted a *sojourning stranger* to *blaspheme* their God, or publickly to set up *Idolatry*, or without punishment to *steale* their goods, or *destroy* their persons. The rather since their *Sabbath* had prevailed to farre, as to be taken up with other parts of their religion, in many principall Cities of the *Roman Empire*: or otherwise by way of imitation, so much in use among the *Gentiles*. And this I have the rather noted in this place and time, because that in these times the Countrey of the *Jews* was most reformed to by all sorts of *strangers*; and they themselves in favour with the *Roman Emperours*.

(5) Indeed these customes of the *Jews* did flie about the *Roman Empire* with a swifter wing, by reason of that

Buxdorf. Synagog. 11.

Ch. 3. n. 1.

Philo, leg ad  
Caicum.

Ios. Antiq. l. 16.  
c. 10.

Philo, legat. ad  
Caicum.

countenance which great *Augustus Caesar* did shew both to the men, and unto their *Sabbath*. First, for the men, he did not onely suffer them to enjoy the liberty of conscience in their owne Country, and there to have their *Synagogues* and publick places of assembly, as before they had: but hee permitted them to inhabit a great part of *Rome*, and there to live according to their Country laws. *Ἡμεῖς τε ἐν ταῖς πόλεσιν ἔσμεν, καὶ συνήγαγας ἐν αὐταῖς, καὶ μάλιστ' ἐν ταῖς ἱεραῖς ἐκδοῦναι.* and yet, saith hee, he knew that they had their *Proscenches*, or *Oratories*; that they assembled in the same, especially on the holy *Sabbaths*; & finally, that there they were instructed in their owne religion. Then for the *Sabbath*, the *Jews* had anciently been accustomed, not to appeare in judgement either upon the *Sabbath day*, or the *Eve* before. *Augustus* doth confirme this priviledge, bestowes upon their *Synagogues*, the prerogative of Sanctuary, enables them to live according to the Lawes of their owne Country; and finally threatneth severe punishment on those, which should presume to do any thing against his Edict. The tenour of which Edict is as followeth. *Cæsar Augustus Pont. Max. Trib. Pleb. æt. ædificæ. Quoniam Indagoræ gens semper fida, & grata fuit populo Romo: idcirco placeat nobis de communis Senatûs sententiâ, eos propriis uti legibus & ritibus, quibus utebantur tempore Hyrcani Pontificis Dei maximi, & eorum sanis ius Asyli manere, &c. neque cogi ad præstanda vœlimonia sabbatî, aut prædæ sabbatarum, post horam nonam in Parasceve. Quid si quis contra decretum assue fuerit, gravi poena mulietur.* This Edict was set forth Anno 4045. and after many of that kind were published in severall Provinces, by *Mark Agrippa*, Provest Generall under *Cæsar*: as also by *Norbanus Flaccus*, and *Iulius Antonius*, Proconsuls at that time; whereof see *Iosephus*. Nay, when the *Jews* were growne so strict, that it was thought unlawfull either to give, or take an almes on the *Sabbath day*: *Augustus*, for his part, was willing

not to breake them of it; yet so to order and dispose his bounties, that they might be no loosers by so fond a strictnesse. For whereas he did use to distribute monethly a certaine donative, either in money or in corne: this distribution sometimes happened on the *Sabbath dayes*, *ὅτε ἔτε λαμβάνειν, ἔτε δίδουαι*, as *Philo* hath it, whereon the *Jews* might neither give nor take, neither indeed do any thing that did tend to sustenance. Therefore, saith he, it was provided that their proportion should be given them *εὐσεβείαν*, on the next day after, that so they might be made partakers of the publicke benefit. Not give nor take an Almes on the *Sabbath day*. Their superstition sure was now very vehement; seeing it would not suffer men to do the works of mercy, on the day of mercie. And therefore it was more then time, they should be sent to schoole againe, to learne this lesson; *I will have mercie and not sacrifice.*

(6) And so indeed they were sent unto Schoole to him, who in himselfe was both the teacher and the truth. For at this time our Saviour came into the world. And had there beene no other business for him to do: this onely might have seemed to require his presence; viz. to rectifie those dangerous errours, which had beene spread abroad in these latter times, about the *Sabbath*. The service of the *Sabbath*, in the congregation, he found full enough. The custome was, to reade a Section of the law, out of the *Pentateuch* or five books of *Moses*; and after to illustrate, or confirme the same, out of some parallell place amongst the *Prophets*. That ended, if occasion were, and that the *Rulers of the Synagogue* did consent unto it, there was a word of exhortation made unto the people, conducing to obedience and the works of piety. So farre it is apparant by that passage in the *Acts* of the *Apostles* touching *Paul*, and *Barnabas*: that being at *Antioch* in *Pisidia*, on the *Sabbath day*, after the reading of the Law and *Prophets*, the *Rulers of the Synagogue* sent unto them, saying, *Ye men and brethren, if ye have any word of*

chap. 13. 15.

exhortation to speake unto the people, dicite, say on. As for the Law (I note this only by the way) they had divided it into 54. Sections, which they read over in the two and fifty *sabbaths*: joyning two of the shortest, twice, together, that so it might bee all read over within the yeare; beginning on the *sabbath* which next followed the feast of *Tabernacles*, ending on that which came before it. So farre our Saviour found no fault, but rather countenanced and confirmed the custome, by his gracious presence, and example. But in these rigid vanities, and absurd traditions, by which the *Scribes* and *Pharisees* had abused the *sabbath*, and made it of an ease to become a drudgerie; in those he thought it requisite to detect their follies, and ease the people of that bondage, which they in their proud humours had imposed upon them. The *Pharisees* had taught that it was unlawfull on the *sabbath* day, either to heale the impotent, or relieve the sick, or feed the hungrie: but he confutes them in them all, both by his *Acts*, and by his *disputations*. Whatever he maintain'd by argument, he made good by practise. Did they accuse his followers of gathering corne upon the *Sabbath*, being then an hungred? he lets them know what *David* did in the same extremitie. Their eating, or their gathering on the *Sabbath* day, take you which you will, was not more blameable, nay not so blameable by the law; as *David's* eating of the *shewbread*; which plainly was not to be eate by any, but the *Priest* alone. The cures he did upon the *Sabbath*, what were they more then, which themselves did daily do, in laying salves unto those Infants, whom on the *Sabbath* day they had circumcised. His bidding of the impotent man to take up his bed, and get him gone, which seemed so odious in their eyes, was it so great a toyle, as to walke round the walls of *Hiericho*, and beare the Arke upon their shoulders? or any greater burden to their idle backs, then to lift up the *ore*, and set him free out of that dangerous ditch, into the which the halty beast might fall as well upon the *Sabbath*,

as the other dayes? Should men take care of *oxen* and not God of man? Not so. The *Sabbath* was not made for a lazie idoll, which all the Nations of the world should fall downe, and worship: but for the ease and comfort of the labouring man, that he might have some time to refresh his spirits. *Sabbatum propter hominem factum est*, the *Sabbath*, saith our Saviour, was made for man; man was not made to serve the *Sabbath*. Nor had God so irrevocable spoke the word, touching the sanctifying of the *Sabbath*, that he had left himselfe no power to repeale that Law; in case he saw the purpose of the Law perverted: the Sonne of man, even he that was the Sonne both of God and Man, being Lord also of the *Sabbath*. Nay it is rightly marked by some, that Christ our Saviour did more works of charitie on the *Sabbath* day, then on all dayes elle. *Zanchius* obserues it out of *Irenaeus*, *Sapius multo Christum in die Sabbati praestitisse opera charitatis, quam in aliis diebus*; and his note is good. Not that there was some urgent and extreme necessitie; either the Cures to be performed that day, or the man to perish. For if we looke into the story of our Saviours actions, we finde no such matter. It's true, that the *Centurions* sonne, and *Peters* mother in law, were even sicke to death: and there might be some reason in it, why he should haste unto their Cures on the *Sabbath* day. But on the other side, the man that had the withered hand, *Matth.* 13. and the woman with her fluxe of bloud eightene yeares together, *Luk.* 13. he that was troubled with the dropie, *Luk.* 14. and the poore wretch which was afflicted with the palse, *Ioh.* 5. in none of these was found any such necessity, but that the cure might have beene respited to another day. What then? Shall it be thought our Saviour came to destroy the Law? No. God forbid. Himselfe hath told us, that he came to fulfill it rather. He came to let them understand the right meaning of it, that for the residue of time wherein it was to be in force, they might no longer be misled by the *Scribes* and *Pharisees*, and such blinde guides

In Mandat 4.

guides as did abuse them. Thus have I briefly summed together, what I finde scattered in the writings of the ancient Fathers: which who desires to finde at large, may looke into *Irenæus*, li. 4. ca. 19. & 20. *Origen*. in *Num. hom.* 23. *Tertull.* li. 4. *contr. Marcion.* *Athanas.* hom. de *Sermon.* p. 1051. & 1072. edit. gr. lat. *Victor Antioch.* cap. 3. in *Marcion.* *Chrysost.* hom. 39. in *Matth.* 12. *Epiphani.* li. 1. *heret.* 30. n. 32. *Hierom.* in *Matth.* 12. *Ambr.* in cap. 3. *Luk.* li. 3. *Augustin.* cont. *Faustum.* li. 16. ca. 28. & lib. 19. ca. 9. to descend no lower. With one of which last Fathers sayings, we conclude this list, *Nemo ergo Dominus rescindit Scripturam Vet. Test. sed cogit intelligi.* Our Saviours purpose, saith the Father, was not to take away the Law, but to expound it.

(7) Not then to take away the Law; it was to last a little longer. He had not yet pronounced, *Consummatum est*, that the Law was abrogated. Nor might it seeme so proper for him, to take away one Sabbath from us, which was rest from labour; untill he had provided us of another, which was rest from sinne. And to provide us such a Sabbath was to cost him dearer, then words and arguments. He healed us by his word before. Now he must heale us by his stripes, or else no entrance into his rest, the eternall Sabbath. Besides the Temple stood as yet, and whilest that stood, or was in hope to be rebuilt, there was no end to be expected of the legall ceremonies. The Sabbath, and the Temple did both end together; and which is more remarkable, on a Sabbath day. The Jews were still sicke of their old disease, and would not stirre a foot on the Sabbath day, beyond their compasse; no, though it were to save their Temple, and in that their Sabbath, or whatsoever else was most deare unto them. Nay they were more superstitious now, then they were before. For whereas in the former times it had beene thought unlawfull, to take armes and make warre on the Sabbath day, unless they were assaulted and their lives danger: now it was pronounced

Cont. Adimant.  
ca. 2.

Joseph. de bello.  
li. 4. ca. 4.

nounced unlawfull even to treat of peace. A fine contradiction. *Agrippa* layed this home unto them, when first they entertain'd a rebellious purpose against the Romans, *ἡρώδης τὰ τῶν ἐβραίων ἔθνη, &c.* If you observe the custome *Id. li. 2. c. 16.* of the Sabbaths, and in them do nothing, it will be no hard matter to bring you under: for so your Ancestors found in their warres with *Pompey*, who ever deferred his works untill that day, wherein his enemies were idle and made no resistance. *Παραβάνοντες δὲ ἐν τῷ πολέμῳ τὸν πάτριον νόμον, &c.* If on the other side you take armes that day, then you transgresse your countrey laws, your selues; and so I see no cause why you should rebell. Where note, *Agrippa* calls the Sabbath, a custome, and their Countrey law; which makes it evident that they thought it not any Law of Nature. Now what *Agrippa* said, did in fine fall out: the Citie being taken on the Sabbath day, as *Ios. Scaliger* computes it; or the *Parasceve* of the Sabbath, as *Rab. Joses* hath determined. Most likely that it was on the Sabbath day it selfe. For *Dion* speaking of this warre, and of this taking of the Citie, concludes it thus. *ἔτι μὲν τὸ ἱερὸν οὐκ ἦν αὐτῇ τῷ ἡμέρᾳ, ὅν μάλιστα ἐπὶ καὶ τὸν ἱεροῦ σέβασιν, ἐξέλετο.* *Hierusalem*, saith he, was taken on the Saturday, which the Jews most reverence till this day. Thus tell the Temple of the Jews, and with it all the ceremonies of the Law of *Moses*. Since when, according as *Eusebius* tells us, *πῶς ἔβραϊον ἢ δέμιον, &c.* It is not lawfull for that people, either to sacrifice according to the law, or to build a Temple, or erect an Altar, to consecrate their Priests, or anoint their Kings: *ἢ τὴν κατὰ Μωσέα παρρη- ῥύσεις καὶ ἑορταῖς ἐκτελεῖν*, or finally to hold their solemn assemblies, or any of their Festivals ordained by *Moses*.

(8) For that the Sabbath was to end with other legall ceremonies, is by this apparant, first that it was an institute of *Moses*, and secondly an institute peculiar to the Jewish Nation; both which we have already proved: and therefore

Lib 65.

Demonst. l. 1. c. 6

fore was to end with the law of Moses, and the state of Jewrie. Fathers there be good store, which affirme as much: some of the which shall be produced to expresse themselves, that we may see what they conceived of the abrogation of the Sabbath. And first for *Iustin Martyr*, it is his chiefe scope and purpose in his conference with *Trypho*; to make it manifest and unquestionable, that as there was no use of circumcision before *Abrahams* time, nor of the Sabbath untill *Moses*, *De Nov. Judaeis* c. 1. so neither is there any use of them at this present time: that as itooke beginning then, so it was now to have an end. *Tertullian* in his argument against the *Marcionites*, draws out this conclusion, *Ad tempus & praesentis causae necessitatem contraxisse, non ad perpetui temporis observationem*; that God ordained the Sabbath upon speciall reasons, and as the times did then require, not that it should continue alwayes. *S. Athanasius* thus discourseth. When God, saith he, had finished the first creation, he did betake himselfe to rest, *Ad Rom. 1. 1. c. 1.* and therefore those of that creation did celebrate their Sabbath on the seventh day. But the accomplishment of the new-creature hath no end at all, and therefore God still worketh, as the Gospell teacheth. Hence is it, that we keepe no Sabbath, as the antients did, expecting an eternall Sabbath, which shall have no end. That of *S. Ambrose*, *Synagoga diem observat; ecclesia immortalitatem*, comes most neare to this. But he that speakes most fully to this point, is the great *S. Austin*, what he saith, shall be delivered under three severall heads. First, that the Sabbath is quite abrogated; *Tempore gratiae revelata, observatio illa Sabbathi, quae unius diei vacatione figurabatur, ablata est ab observatione fidelium*: The keeping of the Sabbath is taken utterly away in this time of Grace; *De Gen. ad lit. l. 4. c. 13.* See the like, *ad Bonifac. l. 3. Tom. 7. contr. Faust. Man. l. 6. c. 4. Qu. ex N. Test 69.* Secondly, that the Sabbath was not kept in the Church of Christ;

Dial. cum Trypho.

Adv. Marc. l. 2.

Hom. de Sab. & circum.

Epist. 72. l. 9.

Christ; In illis decem praeceptis, excepta sabbati observatione, dicatur mihi quid non sit observandum a Christiano. *de sp. & lit. c. 14.* What is there (saith the Father) in all the Decalogue, except the keeping of the Sabbath, which is not punctually to be observed of every Christian. More of the like occurs *de Genesi contr. Manich. l. 1. c. 22. contr. Adimant. ca. 2. Qu. in Exod. l. 2 qu. 173.* And thirdly, that it is not lawfull for a Christian to observe the Sabbath. For speaking of the law, how it was a *paedagogue* to bring us unto the knowledge of Christ, he addes, that in thole institutes and ordinances, *Quibus Christianis uti fas non est, quale est sabbatum, circumcisio, sacrificia, &c.* which are not lawfull to be used by any Christian, such as are the Sabbath, circumcision, sacrifices, and such other things; many great mysteries were contained. And in another place, *Quisquis diem illum observat, sicut litera sonat, carnaliter sapit. Sapere autem secundum carnem mors est.* He that doth literally keepe the Sabbath, favours of the flesh: but to favour of the flesh is death: Therefore no Sabbath to bee kept by the sonnes of life.

De Vit. credendi c. 3.

De Sp. & lit. c. 14.

(9) No Sabbath to be kept at all? We affirme not so. We know there is a *Christian Sabbath*, a Sabbath figured out unto us in the fourth Commandement, which every Christian man must keepe, that doth desire to enter into the rest of God. This is that Sabbath which the Prophet *Isaiah* hath commended to us. *Blessed is the man that keepeth the Sabbath from polluting it. Quid autem sabbatum est quod praecipit observandum, &c.* What Sabbath is it, saith *S. Hierome*, that is here commanded. The following words, saith he, will informe us that, *keeping our hands from doing evil.* This is the Sabbath here commanded, *Si bona faciens quiescat a malis*, if doing what is good we do rest from sinne. Nor was this his conceit alone; the later writers so expound it. The Prophet in this place, saith *Ryvet*, thus prophecies of the Church of Christ, *Blessed is the man that keepeth the Sabbath from polluting it,*

In Decalog.

it, and keepeth his hands from doing any evil. *Vbi custodire sabbatum in Ecclesia Christiana, est custodire manus suas à malo.* And in these words, saith he, to keepe a sabbath in a Christian Church, is onely to preserve our hands from doing evill. The like spirituall sabbath doth the man of God prescribe unto us, in the 58. Chapter of his booke. If thou turne away thy foot from the sabbath, from doing thy pleasure on my holy day, &c. nor doing thine owne way, nor finding thine owne pleasure, nor speaking thine owne words: then shalt thou delight thy selfe in the Lord, and I will cause thee to ride upon the high places of the earth, &c. What saith S. Hierome unto this? It must be understood, saith he, spiritually. *Alioquin si hac tantum prohibentur in sabbato, ergo in aliis sex diebus tribuitur nobis libertas delinquendi.* For otherwise, if those things above remembered, are prohibited onely on the sabbaths, then were it lawfull for us on the other dayes, to follow our owne sinfull courses, speake our owne idle words, and pursue our owne voluptuous pleasures; which were most foolish to imagine. And so saith Ryet too for the moderne writers, *Perpetuam ab omnibus operibus nostris vitiosis cessationem, &c.* That everlasting rest from all sinfull works, which is begun in this life, here; and finished in the life to come; is signified and represented by those words of *Isaiah, ca. 58.* They therefore much mistake these Texts, and the meaning of them, who grounding thereupon, forbid all manner of recreations and lawfull pleasures, on their supposed sabbath day; as being utterly prohibited by Gods holy Prophet. The Jews did thus abuse this Scripture, in the times before: and made it an unlawfull matter, for any man to walke into the fields, or to see his gardens on the sabbath day; either to marke what things they wanted, or how well they prospered: because this was to do his owne pleasure, and so forbidden by the Prophet. But those that understand the true Christian sabbath, apply them to a better purpose; as was shewed before. And for the Christian sabbath, what it is, and in what

Verse 13, 14.

In locum.

In Decalog.

M. 4. mon. ap.  
Ains. in Ex. 20.

what things it doth consist, besides what hath beene said already, wee shall adde something more from the ancient Fathers. If any man, saith *Iustin Martyr*, that hath beene formerly a perjured person, a deceiver of his Neighbours, an incontinent liver, repents him of his sinnes, and amends his life: *καὶ σεβάζει τὸ θεοῦ καὶ ἀληθινὰ σάββατα τῷ θεῷ*, that man doth keepe a true and holy Sabbath to the Lord his God. See to this purpose also, *Clemens of Alexandria, Strom. l. 4.* So *Origen*, *Omnis qui vivit in Christo semper in sabbatis vivit*; That man, whose life is hid with Christ in God, keeps a daily Sabbath. See to that purpose, *Hom. 23. in Numbers.* *Macarius* tells us also that the Sabbath given from God by *Moses*, was a Type onely and a shadow of that reall Sabbath, *τὸ δίδωμεν τῇ ψυχῇ ἀπὸ τοῦ κυρίου*, given by the Lord unto the soule. More fully *Chrysostome*, *πὶ τοῦ σαββάτου χρεία τῷ διὰ πάντος ἐορτάζοντι*, &c. "What use, saith hee, is there of a Sabbath to him whose conscience is a continuall feast, to him whose conversation is in Heaven. For now we feast it every day, doing no manner of wickednesse, but keeping a spirituall rest, holding our hands from covetousnesse, our bodies from uncleannesse. What need we more? The Law of righteousnesse contains ten Commandements. The first, to know one God; the second to abstaine from Idols; the third not to prophane Gods Name; the fourth *Sabbatum celebrare spirituale*, to keepe the true spirituall Sabbath, &c. So hee that made the *Opus imperfectum*, on Saint *Matthews* Gospell. Saint *Augustine* finally makes the fourth Commandement, so farre as it concerns us Christians to be no more then *requies cordis, & tranquillitas mentis quam facit bona conscientia*, the quiet of the heart, and the peace of minde, occasioned by a good conscience. Of any other Sabbath to bee looked for now, the Fathers utterly are silent: and

Dial. cum Tryphon.

Trist. 19. in Math.

Hom. 35.

Hom. 39. in Math. 12.

Hom. 49. in Math. 24.

De conven. 10. p. 10. pag. 10.



and therefore we may well resolve, there is no such thing.

(10) Yet notwithstanding this, the *Jewes* still dote upon their *Sabbath*, and that more lottishly, and with more superstition farre then they ever did. A view whereof I shall present, and so conclude the first part of this present argument. And first for the *Parasceves* or their *Eves*, *Buxdorsius* thus informes us of their vaine behaviour. *Die Veneris singuli ungues de digitis abscindunt, &c.*

*Synag. Jud. c. 10*

“ On Friday in the afternoone they pare their nailles, and whet their knives, and lay their holyday-clothes in readiness for the reception of *Queen Sabbath*, for so they call it: and after lay the cloth, and set on their meat, that nothing be to be done upon the morrow. About the evening goes the Sexton from door to door, commanding all the people to abstain from work, and to make ready for the *Sabbath*. That done they take no worke in hand. Onely the women, when the Sunne is neere its setting, light up their *Sabbath-lamps* in their dining roomes; and stretching out their hands towards them, give them their blessing and depart. To morrow they beginne their *Sabbath* very early, and for entrance thereunto, array themselves in their best clothes, and their richest jewels: it being the conceit of *Rabbi Solomon*, that the *memento* in the front of the fourth Commandement was placed there especially, to put the *Jewes* in minde of their holy-day Garments. Nay so precise they are in these preparations, and the following rest, that if a *Jew* go forth on Friday, and on the night falls short of home more then is lawfull to be travailed on the *Sabbath day*, there must he set him down, and there keepe his *Sabbath*; though in a Wood, or in the Field, or the high-way side; without all feare of winde or weather, of Theeves or Robbers; without all care also of meat and drinke. *Periculo latronum pradonumque omni, penuria item omni cibi potusque neglectis*, as that Authour hath it. For their behaviour on the *Sabbath*, and the strange

strange niceties wherewith they abuse themselves, he describes it thus. *Equus aut asinus Domini ipsius stabulo exiens, frænum aut capistrum non aliud quicquam portabit,*

*Id. cap. 13.*

“ &c. An horse may have a bridle or an halter to leade, “ not a saddle to lead him: and hee that leadeth him “ must not let it hang so loose, that it may seeme hee rather carrieth the bridle, then leads the Horse. An “ Henne must not weare her hose sowed about her “ legge. They may not milke their Kine, nor eat any “ of the milke though they have procured some *Christian* to doe that worke, unlesse they buy it. A *Taylor* “ may not weare his Needle sticking on his sleeve. “ The lame may use a staffe, but the blinde may not. “ They may not burthen themselves with Clogges or “ *Pattens*, to keepe their feet out of the durt: nor rub “ their Shooes, if foule, against the ground; but against “ a wall: nor wipe their durtie hands with a cloth or “ Towell; but with a Cowes or Horses tayle they may “ do it lawfully. A wounded man may weare a plaster “ on his sore, that formerly was applyed unto it: but if it “ fall off, hee may not lay it on anew, or binde up any “ wound that day, nor carry money in their purses, or “ about their clothes. They may not carry a fannec or “ flap to drive away the Flies. If a Flea bite, they may “ remoove it, but not kill it; but a Lowse they may: “ yet *Rabbi Eliezer* thinkes one may as lawfully kill a “ Camell. They must not sling more Corne unto their “ Poultry then will serve that day: lest it may grow by “ lying still, and they be said to sowe their Corne upon “ the *Sabbath*. To whistle a tune with ones mouth, or “ play it on an instrument, is unlawfull utterly: as also “ to knocke with the ring or hammer of a doore; or “ knocke ones hand upon a table, though it be onely to “ still a childe. So likewise, to draw letters either in dust “ or ashes, or on a wet board is prohibited; but not to “ fancie them in the aire. With many other infinite absurdities

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furdities of the like poore nature; wherewith the *Rabbins* have beene pleased to afflict their brethren, and make good sport to all the World, which are not either *Jewes*, or *Jewishly* affected. Nay, to delight our Saviour, as *Buxdorsius* tells us, they have determined since, that it is unlawfull to lift the *Oxe* or *Ass* out of the ditch; which in the strictest time of the *Pharisaicall* rigours, was accounted lawfull. Indeed the marvaile is the lesse, that they are so uncharitable to poore *Brute* creatures; when as they take such little pittie upon themselves. *Crantzium* reports a story of a *Jew* of *Magdeburg*, who falling on the *Saturday* into a *Privy*, would not be taken out, because it was the *Sabbath day*: and that the *Bishop* gave command, that there hee should continue on the *Sunday* also, so that betwene both the poore *Jew* was poisoned with the very stinke. The like our *Annals* do relate of a *Jew* of *Temkesbury*, whose story being cast into three riming Verses, according to the Poetry of those times. I have here presented and translated; Dialogue-wise, as they first made it.

*Tende manus Solomon, ut te de stercore tollam.*

*Sabbata nostra colo, de stercore surgere nolo.*

*Sabbata nostra quidem, Solomon celebrabis ibidem.*

Friend *Solomon*, thy hands up-reare,  
And from the jakes I will thee beare.

Our *Sabbath* I so highly prize,  
That from the place I will not rise.

Then *Solomon*, without more ado,  
Our *Sabbath* thou shalt keepe there too.

For

For the continuance of their *sabbath*, as they begin it early on the day before; so they prolong it on the day till late at night. And this they do in pitie to the souls in Hell; who all the while the *Sabbath* lasteth, have free leave to play. "For as they tell us silly wretches, upon the *Eve* before the *Sabbath*, it is proclaimed in *Hell*, that every one may goe his way, and take his pleasure: and "when the *Sabbath* is concluded, they are recalled againe to the house of torments. I am ashamed to meddle longer in these trifles, these dreames and dotages of infatuated men, given over to a reprobate sense. Nor had I stood so long upon them, but that in this *Anatomic* of the *Jewish* follies, I might let some amongst us see into what dangers they are falling. For there are some, indeed too many, who taking this for granted, which they cannot proove, that the *Lords Day* succeeds into the place and rights of the *Jewish Sabbath*, and is to be observed by vertue of the fourth Commandement: have trenched too neere upon the *Rabbins*, in binding men to nice and scrupulous observances; which neither we nor our Fore-fathers were ever able to endure. But with what warrant they have made a *sabbath day*, in the Christian Church, where there was never any knowne in all times before; or upon what authoritie they have presumed to lay heavy burthens upon the consciences of poore men, which are free in *Christ*: wee shall the better see by tracing downe the story from our Saviours time, unto the times in which wee live. But I will here set down and rest, beseeching God, who enabled me thus farre, to guide me onwards to the end.

*Tu qui principio medium, medio ad jices finem.*

# THE HISTORY OF THE SABBATH.

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The second Book.

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*From the first preaching of the Gospell,  
to these present times.*

---

*By Pet. Heylyn.*

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COLOSS. 2. 16, 17.

*Let no man judge you in meate or in drinke, or in respect of  
an holy day, or of the new Moone, or of the SABBATH  
dayes: which are a shadow of things to come, but the body is  
of Christ.*

---

L O N D O N,

Printed by Thomas Harper, for Henry Seyle, at the Tygers  
head in Saint Pauls Church-yard. 1636.

G MA 57

## To the Christian Reader.

**A**nd such I hope to meet with, in this point especially: which treating of the affaires of the Christian Church, cannot but be displeasing unto them, which are not Christianly affected. Our former Book wee destinated to the Iewish part of this enquiry: wherein, though long it was before we found it, yet at the last we found a Sabbath. A Sabbath which began with that state and Church, and ended also when they were no longer to be called a Nation; but a dispersed and scattered ruine of what once they were. In that which followeth, our enquirie must be more diffused, of the same latitude with the Church; a Church not limited and confined to some Tribes and Kindreds, but generally spreading over all the world. We may affirme it of the Gospel, what Florus somtimes said of the state of Rome. Ita late per orbem terrarum arma circumtulit, ut quires ejus legunt, non unius populi, sed generis humani facta discunt. The historie of the Church, and of the World, are of like extent. So that the search



herein, as unto me it was more painfull in the doing. so unto thee will it be more pleasing being done; because of that varietie which it will afford thee. And this Part wee have called the History of the Sabbath too: although the institution of the Lords Day, and entertainment of the same in all times and Ages since that institution, be the chiefe thing whereof it treateth. For being it is said by some that the Lords Day succeeded, by the Lords appointment, into the place and rights of the Jewish Sabbath; so to be called, and so to be observed, as the Sabbath was: this booke was wholly to be spent in the search thereof, whether in all, or any Ages of the Church, either such doctrine had bin preached, or such practice pressed upon the conscience of Gods people. And search indeed we did with all care and diligence, to see if wee could finde a Sabbath, in any evidence of Scripture, or writings of the holy Fathers, or Edicts of Emperours, or Decrees of Councils: or finally in any of the publick Acts & Monuments of the Christian Church. But after severall searches made upon the alias, and the pluries, wee still returne, Non est inventus: and thereupon resolve in the Poets language, Et quod invenis

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To the Reader.

usquam, esse putes nusquam; that which is no where to be found, may very strongly be concluded not to be at all. Buxdorsius in the 11. Chapter of his Synagoga Iudaica, out of Antonius Margarita, tels us of the Iews, quod die sabbatino, præter animam consuetam, præditi sunt & alia; that on the Sabbath day, they have an extraordinary soule infused into them, which doth enlarge their hearts, and rowze up their spirits, Vt Sabbatum multo honorabilius peragere possint, that they may celebrate the Sabbath with the greater honour. And though this sabbatarie soule, may by a Pythagoricall *μετεμψυχοσις*, seeme to have transmigrated from the Iewes, into the bodies of some Christians in these later dayes: yet I am apt to give my selfe good hopes, that by presenting to their view, the constant practise of Gods Church in all times before, and the consent of all Gods Churches at this present; they may be dispossessed thereof without great difficulty. It is but anima superflua, as Buxdorsius calls it; and may be better spared, then kept, because superfluous. However I shall easily perswade my selfe, that by this generall representation of the estate and practise of the Church of Christ, I may confirme the wa-

B b 3

vering,

To the Reader.

vering, in a right perswasion; and assure such as are already well affected, by shewing them the perfect harmonie and agreement, which is betweene this Church and the purest times. It is our constant prayer to almighty God, as well that he would strengthen such as do stand, and confirme the weake, as to raise up those men which are fallen into sinne and error. As are our prayers, such should be also our endeavours; as universall to all sorts of men, as charitable to them in their severall cases and distresses. Happy those men, who do aright discharge their duties, both in their prayers, and their performance. The blessing of our labours we must leave to him, who is all in all: without whom all Pauls planting, and Apollos watering, will yeeld poore increase. In which of these three states soever thou art, good Christian Reader, let me beseech thee kindly to accept his pains; which for thy sake were undertaken: that so he might, in some poore measure, be an instrument, to strengthen or confirme, or raise thee, as thy case requires. This is the most that I desire, and lesse then this thou couldst not do, did I not desire it. And so fare thee well.

PART. 2.

CHAP. I.

I



# THE HISTORY OF THE SABBATH.

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The second Booke.

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CHAP. I.

That there is nothing found in Scripture,  
touching the keeping of the  
LORDS DAY.

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(1) The Sabbath not intended for a perpetuall ordinance. (2) Preparatives unto the dissolution of the Sabbath, by our Saviour Christ. (3) The Lords day not enjoined in the place thereof, either by Christ, or his Apostles: but instituted by the authority of the Church.



(4) Our Saviours resurrection on the first day of the weeke and apparitions on the same, make it not a Sabbath. (5) The comming downe of the Holy Ghost upon the first day of the weeke, makes it not a Sabbath. (6) The first day of the weeke not made a Sabbath, more than others, by Saint Peter, Saint Paul, or any other of the Apostles. (7) Saint Paul frequents the Synagogue, on the Iewish Sabbath; and upon what reasons. (8) What was concluded against the Sabbath, in the Councell holden in Hierusalem. (9) The preaching of Saint Paul at Troas, upon the first day of the weeke, no argument, that then that day was set apart by the Apostles, for religious exercises. (10) Collections, on the first day of the week, 1. Cor. 16. conclude as little for that purpose. (11) Those places of Saint Paul, Galat. 4. 10. Coloss. 2. 16. doe prove invincibly, that there is no Sabbath to be looked for. (12) The first day of the week not called the Lords day, untill the end of this first age: and what that title adds unto it.

(1)



He shewed you in the former book what did occurre about the Sabbath, from the Creation of the World to the destruction of the Temple: which comprehended the full time of 4000 years and upwards, in the opinion of the most and best Chronologers. Now for five parts of eight, of the time computed, from the Creation to the Law, being in all 2540 yeares and somewhat more; there was no Sabbath knowne at all. And for the fiftene hundred, being the remainder, it was not so observed by the Jewes themselves, as if it had been any part of

of the Law of Nature: but sometimes kept, and sometimes broken; either according as mens private businesses, or the affaires of the republicke, would give way unto it. Never such conscience made thereof, as of adultery, murder, blasphemy, or idolatrie; no not when as the Scribes and Pharisees had most made it burdensome: there being many *casus reservati*, wherein they could dispense with the fourth Commandement, though not with any of the other. Had they beene all alike, equally natural & moral, as it is conceived, they had been all alike observed, all alike immutable: no jot nor syllable of that law, which was ingraft by nature in the soule of man, being to fall unto the ground, till heaven and earth shall passe away, and decay together; till the whole frame of Nature, for preservation of the which that Law was given, be dissolved for ever. The Abrogation of the Sabbath which before we spake of, shews plainly that it was no part of the Morall law, or Law of Nature: there being no law naturall, which is not perpetuall. Tertullian takes it for confest, or at least makes it plaine and evident, *Temporale fuisse mandatum quod quandoque cessaret*, that it was onely a temporarie constitution, which was in time to have an end. And after him, Procopius Gazæus, in his notes on Exodus, layes downe two severall sorts of laws, whereof some were to be perpetuall, and some were not: of which last sort were Circumcision, and the Sabbath, *Quadraverunt usque in adventum Christi*, which lasted till our Saviours comming; and he being come, went out insensible of themselves. For as S. Ambrose rightly tels us, *Absente imperatore imago ejus habet auctoritatem, presente non habet, &c.* What time the Emperour is absent, we give some honour to his State, or representation; but none at all, when he is present. And so, saith he, the Sabbaths, and new-moones, and the other festivals, before our Saviours comming, had a time of honour, during the which they were observed: but he being present once, they became neglected. But heseof wee have

Luk 16. 17.

Contr. Marc. l. 2

C. 16.

In Col. 2 16.

have spoke more fully in our former booke.

(2) Neglected, not at once, and upon the sudden; but leasurely and by degrees. There were *preparatives* unto the *sabbath*, as before we shewed, before it was proclaimed, as a *Law*, by *Moses*: and there were some *preparatives* required, before that law of *Moses* was to be repealed. These we shall easiliest discover, if we shall please to looke on our *Saviours* actions: who gave the first hint unto his disciples, for the abolishing of the *sabbath*, amongst other *ceremonies*. It's true, that he did frequently repaire unto the *synagogues* on the *sabbath* dayes; and on those dayes, did frequently both reade and expound the *Law* unto the people. *And he came to Nazareth, saith the Text, where he had beene brought up, and as his custome was, he went into the Synagogue on the sabbath day, and stood up to reade.* It was his custome so to do, both when he lived a private life, to frequent the *Synagogue*; that other men might do the like, by his good example: and after when he undertooke the *ministry*, to expound the *Law* unto them, there; that they might be the better by his good instructions. Yet did not he conceive that teaching or expounding the word of God, was annexed onely to the *Synagogue*, or to the *sabbath*. That most divine and heavenly Sermon, which takes up three whole Chapters of *S. Matthews* Gospell, was questionlesse a weeke dayes worke: and so were most of those delivered to us in *S. Iohn*; as also that, which he did preach unto them from the ship-side, and divers others. Nay the text tells us, that *he went through every Citie and Village, preaching, and shewing the glad tydings of God.* Too great a task to be performed onely on the *sabbath* dayes: and therefore doubt we not, but that all dayes equally were taken up, for so great a businesse. So when he sent out his *Apostles* to *preach the kingdom of God*, he bound them not to dayes and times, but left all at libertie: that they might take their best advantages, as occasion was; and lose no time in the advancing of their Masters

Luk. 4. 16.

Luk. 8. 1.

Masters service. Now as in this, he seemed to give all dayes the like prerogative, with the *sabbath*; so many other wayes, did he abate that estimation, which generally the people had conceived of the *sabbath* day. And howsoever the opinion which the people generally had conceived thereof, was grounded, as the times then were, on superstition rather, then true sence of pietie: yet that opinion once abated, it was more easily prepared for a dissolution; and went away at last, with lesse noise and clamour. Particulars of this nature we will take along, as they lye in order. His casting out the *uncleane spirit* out of a man, in the *Synagogue of Capernaum*, on the *Sabbath* day, his curing of *Peters wives mother*, and *healing many which were sicke of divers diseases* on the selfe same day: being all works of marvellous mercy, and effected onely by his word, brought no clamour with them. But when he cured the *impotent man* at the poole of *Bethesda*; and had commanded him to *take up his bed and walke*; then did the *Iews* begin to *persecute* him, and *seeke to slay him*. And how did he excuse the matter? *My Father worketh hitherto, saith he, and I also worke: Ostendens per hac in nullo seculi huius Sabbatho requiescere Deum, à dispensationibus mundi, & provisionibus generis humani.* Whereby, saith *Origen*, he let them understand, that there was never any *Sabbath* wherein God rested or left off, from having a due care of mankind: and therefore neither would he intermit such a weighty businesse, in any reference to the *Sabbath*. Which answer when it pleased them not, but that they sought their times to kill him; he then remembreth them how they upon the *sabbath* used to *circumcise a man*, and that as lawfully he might do the one, as they the other. This precedent made his disciples a little bolder, then otherwise perhaps they would have beene; *Pulling the eares of corne, and rubbing them with their hands*, and eating them to satisfie and allay their hunger: which *Epiphanius* thinks they would not have done, though they were an hundred, had they not found both

Ioh. 5.

Hom. 23. in Numer.

Ioh. 7.

Matth. 12.

Li 1. Ierof. 30. 23.

both by his doctrine and example, that the *Sabbath* did begin to be in it's declination. For which, when he, and they, were joyntly questioned by the *Pharisees*, he choaks them with the instances of what *David* did in the same extremitie, when he ate the *shew-bread*; and what the *Priests* did every *sabbath*, when they slew the sacrifices. In which it is to be considered, that in these severall defences, our *Saviour* goes no higher then the *legall ceremonies*, the *sacrifice*, the *shew-bread*, and the *Circumcision*. No argument or parallell case drawne for his justification, from the *morall law*; or any such neglect thereof on the like occasions. Which plainly shews, that he conceived the *sabbath* to be no part or member of the *morall law*; but onely to be ranked amongst the *Mosaicall ordinances*. It happened on another *Sabbath*, that in the *synagogue* he beheld a *man with a withered hand*; and called him forth, and made him come into the midst, and stretch out his hand, and then restored it. Hereupon *Athan.* notes, ἐν τῇ ἐκκλησίᾳ τῇ τῶν σαυματῶν ἐν τῇ ἐκκλησίᾳ, that *Christ* reserved his greatest miracles for the *Sabbath* day: and that he bade the man stand forth, in defiance as it were of all their malice, and informing humour. His healing of the woman which had beene crooked 18. yeares, and of the man that had the *dropsie*; one in the *synagogue*, the other in the house of a principall *Pharisee*, are proofe sufficiēt that he feared not their accusations. But that great cure he wrought on him that was *born blinde*, is most remarkable to this purpose. First in relation to our *Saviour*, who had before healed others with his word alone; but here he spit upon the ground, and made clay thereof, and anointed the eyes of the *blinde man* with the clay: ἐποίησεν ἑστὶ πῶλον οὐρεῶσαι, but to mould clay and make a plaster, was questionlesse a worke, so saith *Epiphanius*. Next in relation to the patient, whom he commanded to go into the *pool of Siloam*, and then wash himselfe: which certainly could not be done without bodily labour. These words and actions of our *Saviour*, as before we said, gave

Luk. 6. 6.

Hom. de Semente.

Job. 9.

L. 11. Haref. 30.  
M. 22.

the first hint to his disciples for the abolishing of the *Sabbath*, amongst other ceremonies; which were to have an end, with our *Saviours* sufferings; to be nailed with him, to his *Crosse*, and buried with him, in his grave, for ever. Now where it was objected in *S. Austins* time, why *Christians* did not keepe the *Sabbath*, since *Christ* affirms it of himselfe, that he came not to destroy the Law but to fulfill it: the Father thereto makes reply, that the before they observed it not, Quia quod ea figura profitebatur, jam Christus implevit, because our *Saviour* had fulfilled what ever was intended in that Law, by calling us to a spirituall rest, in his owne great mercie. For as it is most truly said by *Epiphanius*, ὅτι ἐστὶ τὸ μέγα σάββατον, καὶ αἰδον, καὶ πᾶσι ἦν τὸ μικρὸν σάββατον, &c. He was the great and everlasting *Sabbath*, whereof the lesse (and temporall) *Sabbath* was a type and figure, which had continued till his coming: by him commanded in the law; in him destroyed, and yet by him fulfilled in the holy Gospel. So *Epiphanius*.

Cont. Faust. l. 19.  
c. 9.Lib. 1. bar 30.  
M. 32.

(3) Neither did he, or his disciples, ordaine another *Sabbath* in the place of this, as if they had intended onely to shift the day; and to transerre this honour to some other time. Their doctrine and their practise are directly contrary, to so new a fancie. It's true, that in some tract of time, the *Church* in honour of his resurrection, did set apart that day on the which he rose, to holy exercises: but this upon their owne authoritie, and without warrant from above, that we can heare of; more then the generall warrant which God gave his *Church*, that all things in it be done decently, and in comely order. This is that which is told us by *Athanasius*, πρῶτον ἐν κυριακῇ διὰ τὸ ἀνάσταιν, we honour the *Lords day* for the resurrection. So *Maximus Taurinensis*, Dominicum diem ideo solennem esse, quia in eo salvatur, velut sol oriens, discussis infernorum tenebris, luce resurrectionis emicuerit; That the *Lords day* is therefore solemnely observed, because thereon our *Saviour*, like the rising Sunne, dispelled the clouds of hellish darknesse, by the light of his most glorious

Hom. de Semente.  
10.Hom. 3. de  
Pentecost.

rious

rious resurrection. The like S. *Austin*, *Dies Dominicus Christianis resurrectione Domini declaratus est, & ex illa cepit habere festivitatem suam*. The Lords day was made knowne, saith he, unto us *Christians*, by the resurrection; and from that began to be accounted holy. See the like, *lib. 22. de Civit. Dei. c. 30. & serm. 15. de Verbis Apostoli*. But then it is withall to be observed, that this was onely done on the authoritie of the Church, and not by any precept of our Lord and Saviour, or any one of his Apostles. And first, besides that there is no such precept extant at all in holy Scripture, *Socrates* hath affirmed it in the generall, *σκόπον μὲν εἶναι τοῖς Ἀποστόλοις, ἡ περὶ ἡμετέρας ἑορταστικῶν νομοθεσίαν, &c.* that the designs of the Apostles was not to busie themselves in prescribing *festivall* dayes, but to instruct the people in the wayes of godliness. Now lest it should be said, that *Socrates* being a *Novatian*, was a profestemie to all the orders of the Church: we have the same, almost *verbatim*, in *Nicephorus*, *lib. 12. cap. 32.* of his Ecclesiasticall History. S. *Athanasius* saith as much, for the particular of the Lords day, that it was taken up by a *voluntarie* usage in the Church of God, without any commandement from above. *ὡς περ ἐν ἐκκλησίᾳ λαὸς φυλάττειν, &c.* As, saith the Father, it was commanded at the first, that the Sabbath day should be observed, in memory of the accomplishment of the world: *ἡ πόλις ἡ κυριακὴν τιμῶμεν κινήσαν ἕως ἀρχῆς δευτέρως ἀνακτίσεως*, so do we celebrate the Lords day, as a memoriall of the beginning of a new creation. Where note the difference here delivered by that Reverend Prelate. Of the Jews Sabbath it is said, *κυλαίτην ἐνετείλατο*, that it was commanded to be kept: but of the Lords day there is no commandement, onely a *positive τιμῶμεν*, an honour voluntarily afforded it by consent of men. Therefore whereas we finde it in the Homilie, entituled *De Semente*, *μετέθηκε ὁ κύριος τὸ σάββατον ἡμετέρον εἰς κυριακὴν*, that Christ transferred the Sabbath to the Lords day; this must be understood, not as if done by his commandement, but on his occasion: the resurrection

Ep 119.

Li 5 c. 22.

De Sabb. &amp; Circumcis.

tion of our Lord upon that day, being the principall motive, which did induce his Church to make choice thereof, for the assemblies of the people. For otherwise it would plainly crosse what formerly had been said by *Athanasius*, in his *Τιμῶν*; and not him onely, but the whole cloud of witnesses, all the Catholick Fathers, in whom there is not any words which reflects that way; but much in affirmation of the contrary. For besides what is said before, & elsewhere shall be said in its proper place. The Councell held at *Paris*, *An. 829* ascribes the keeping of the Lords Day at most to *Apostolicall tradition*, confirmed by the authority of the Church. For to the Council, *Cap. 50. Christianorum religiosa devotionis, qua ut creditur Apostolorum traditione immo Ecclesie auctoritate descendit, mos inolevit, ut Dominicum diem, ob Dominica resurrectionis memoriam, honorabiliter colat*. And last of all *Tostatus* puts this difference, between the Festivals of the old testament, and those now solemnized in the new: that in the Old Testament God appointed all the Festivals that were to be observed in the Jewish Church: *in novo nulla festivitas a Christo legislatore determinata est, sed in Ecclesia Prelati ista statuunt*. but in the new, there were no Festivals at all prescribed by Christ, as being left unto the Prelates of the Church, by them to be appointed, as occasion was. What others of the ancient writers, and what the Protestant Divines have affirmed herein; we shall hereafter see in their proper places. As for these words of our Redeemer, in S. *Matthews* Gospel, *Pray that your flight be not in the winter, neither on the Sabbath day*; they have indeed been much alleaged, to prove that Christ did intimate, at the least, unto his Apostles and the rest, that there was a particular day by him appointed, whereof he willed them to be careful: which being not the Jewish Sabbath, must of necessity, as they thinke, be the Lords Day. But certainly the Fathers tell us no such matter, nay, they say the contrary: and make these words apart of our Redeemers admonition to the Jewes, not to the Apostles. Saint *Chrysostome* hath it so expressly. *Οὐδὲς ἐστὶ πρὸς Ἰουδαίους ὁ λόγος*

Cap. 24. v. 10.

In Math. 24.

“ λόγος αὐτοῦ, &c. Behold, saith he, how he addresseth his  
 “ discourse unto the *Jewes*, & tels them of the evils which  
 “ should fall upon thē: for neither were the *Apostles* bound  
 “ to observe the *Sabbath*; nor were they there, whē those  
 “ calamities fell upon the *Jewish Nation*. *N* *t in the winter*  
 “ *nor on the Sabbath*, and why so saith he? Because their  
 “ flight being so quick & suddaine, ὅτε ἐν σαββάτῳ Ἰερου-  
 “ σαλὴμ ἐπὶ πολέμῳ, neither the *Jews* would dare to flie on  
 “ the *Sabbath*, [for such their superstitiō was in the later  
 “ times] nor would the winter but be very troublesome,  
 “ in such distresses. *Theophilaet* doth affirme expressly, that  
 “ this was spake unto the *Jews*, & spoke upon the selfsame  
 “ reasons: adding withall, οἱ γὰρ Ἀποστόλοι οὐδέποτε ἐξελ-  
 “ ντες τὴν Ἱερουσαλήμ, that before any of those miseries fell upon  
 that Nation, the *Apostles* were all departed from out *Ieru-*  
*salem*. *S. Hierom* saith as much, as unto the time, that those  
 calamities which by our Saviour were foretold, were ge-  
 nerally referred unto the wars of *Titus* and *Vespasian*: and  
 that both in his Comment on *S. Mathews Gospel*; and his  
 Epistle to *Algasia*. And for the thing, that the *Apostles* and  
 the rest of the Disciples, were all departed from *Ierusalem*,  
 before that heavy warre began, is no lesse evident in story.  
 For the *Apostles* long before that time, were either mar-  
 tyred; or disperied in severall places for the enlargement of  
 the Gospel; not any of them resident in *Ierusalem* after the  
 martyrdom of *S. James*, who was Bishop there. And for  
 the residue of the Disciples they had forsook the Country  
 also before the warres: being admonished so to do by an  
 heavenly vision, which warned them to withdraw from  
 thence and repaire to *Pella*, beyond *Jordan*, as *Eusebius*  
 tells us. So that these words of our Redeemer could not  
 be spoke as to the *Apostles*, and in them unto all the rest  
 of the Disciples which should follow after; but to the peo-  
 ple of the *Jewes*. To whom our Saviour gave this caution,  
 not that hee did not thinke it lawfull for them to flie  
 upon the *Sabbath* day: but that as things then were, and  
 as their consciences were intangled by the *Scribes* and  
*Pharisees*, he found that they would count it a most grie-  
 vous

1<sup>st</sup> Math 24.

Qu. 4.

Hist. Eccles. 3. c. 5

vous misery, to be put unto it. To returne then unto our  
 story, as the chiefe reason, why the Christians of the *pr-*  
*imitive* times, did set apart this day to religious uses, was  
 because *Christ*, that day, did rise again from death to life,  
 for our *justification*: so there was some analogie or pro-  
 portion, which this day seemed to hold with the former  
*Sabbath*, which might more easily induce them to ob-  
 serve the same. For as God rested on the *Sabbath* from  
 all the works which he had done in the Creation: so did  
 the Sonne of God rest also on the day of his *resurrection*,  
 from all the works which he had done in our *Redemption*.  
 ἡ πατὴρ γὰρ κατέπαύσεν, ἀλυσθῶς ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὁ Μω-  
 υσὴς δευτ. as *Gregory Nyssen* notes it for us. Yet so that  
 as the Father rested not on the former *Sabbath*, from the  
 works of *preservation*; so neither doth our Saviour rest  
 at any time, from perfecting this worke of our redemp-  
 tion, by a perpetuall application of the benefit and effects  
 thereof. This was the cause, and these the motives, which  
 did induce the Church in some tract of time, to solemnize  
 the day of *Christs resurrection*, as a *weekly Festival*;  
 though not to keepe it as a *Sabbath*.

Orat. in sanct.  
Pascha.

(4) I say in tract of time, for *ab initio non fuit sic*, it  
 was not so in the beginning. The very day it selfe was  
 not so observed: though it was known to the *Apostles* in  
 the morning early, that the Lord was risen. We find not  
 on the newes, that they came together, for the perfor-  
 mance of divine and religious exercises; much lesse that  
 they intended it for a *Sabbath* day: or that our Saviour  
 came amongst them untill late at night, as in likelihood  
 he would have done had any such performance beene  
 thought necessary, as was required unto the making of a  
*Sabbath*. Nay, which is more, our blessed Saviour, on  
 that day, and two of the Disciples, whatsoever the others  
 did, were other wise employed then in *Sabbath* duties.  
 For from *Hiernusalem* to *Emaus*, whether the two Disci-  
 ples went, was sixty furlongs, which is seven miles and an  
 halfe,

Luke 24. 13.

halfe, and so much back again unto *Hierusalem*, which is fiftene milles. And *Christ* who went the journey with them, at least, part thereof and left them not untill they came unto *Emmaus*; was back againe that night, and put himselfe into the midst of the *Apostles*. Had he intended it for a *Sabbath* day, doubtlesse he would have rather joyned himself with the *Apostles*, as it is most likely, kept themselves together in expectation of the issue, and so were most prepared and fitted to beginne the new *Christian Sabbath*; then with those men, who contrary to the nature of a *Sabbaths* rest, were now ingaged in a journey, and that for ought wee know, about worldly businesses. Nor may we think, but that our Saviour would have told them of so great a fault, as violating the new *Christian Sabbath*, even in the first beginning of it; had any *Sabbath* been intended. As for the being of the eleven in a place together, that could not have relation to any *Sabbath* duties, or religious exercises; being none such were yet commanded: but onely to those cares and feares, wherewith, poore men, they were distracted, which made them loath to part asunder, till they were settled in their hopes, or otherwise resolved on somewhat whereunto to trust. And where it is conceived by some, that our most blessed Saviour shewed himselfe oftner unto the *Apostles* upon the first day of the weeke, then on any other; and therefore by his own appearances did sanctifie that day, instead of the *Jewish Sabbath*: neither the premisses are true, nor the sequell necessary. The premisses not true, for it is no where to be found that he appeared oftner on the first day, then any other of the week: it being said in holy Scripture, that he was seen of them by the space of forty dayes; as much on one, as on another. His first appearing, after the night following his resurrection, which is particularly specified in the book of God, was when he shewed himself to *Thomas*, who before was absent. That the text tels us, was after eight dayes from

Acts 1.3.

Iohn 20.26.

from the time before remembred: which some conceive to be the eighth day after, or the next first day of the week; & therupon conclude that day to be most proper for the Congregations, or publick meetings of the Church. *Diem octavum Christus Thomæ apparuit, Dominicum diem esse necessesse est*, as Saint Cyril hath it: *Iure igitur sanctæ congregationes die octavo in Ecclesia fiunt*. But where the Greek Text reads it, *μεθ' ὀκτώης ἡμέρας*, post octo dies in the vulgar Latine, after eight dayes according to our English Bibles: that should be rather understood of the ninth or tenth, then the eighth day after; and therefore could not be upon the first day of the week, as it is imagined. Now as the premisses are untrue, so the Conclusion is unfirme. For if our Saviours apparition unto his Disciples, were of it selfe sufficient to create a *Sabbath*: then must that day, whereon Saint Peter went on fishing, be a *Sabbath* also; and so must holy Thursday too; it being most evident that *Christ* appeared on those dayes unto his *Apostles*. So that as yet, from our Redeemers resurrection unto his ascension, we find not any word or Item of a new *Christian Sabbath* to be kept amongst them: or any evidence for the Lords Day in the foure Evangelists, either in precept or in practice.

Iu Iohn 1. 7.  
cap. 18.

Iohn 21.3

(5) The first particular passage which doth occurre in holy Scripture, touching the first day of the weeke, is that upon that day, the Holy Ghost did first come downe on the *Apostles*: and that upon the same Saint Peter preached his first Sermon unto the *Jewes*, and baptized such of them as beleaved: there being added to the Church, that day, three thousand soules. This hapned on the Feast of Pentecost, which fell that yeare upon the Sunday, or first day of the weeke, as ellewhere the Scripture calls it: but as it was a speciall and a casuall thing, so can it yeeld but little prooffe, if it yeeld us any, that the Lords Day was then observed; or that the Holy Ghost did by selecting of that day for his descent on the *Apostles*, intend

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to



to dignifie it for *Sabbath*. For first it was a casuall thing, that *Pentecost* should fall that yeare upon the *Sunday*. It was a moveable Feast as unto the day, such as did change and shift it selfe, according to the position of the Feast of *Passeover*: the rule being this, that on what day loever, the second of the *Passeover* did fall; upon that also fell the great Feast of *Pentecost*. Nam. Πεντηκοστή *semper eadem est feria, qua n̄ δεύτερα, τὸ πρῶτον*; as Scaliger hath rightly noted. So that as often as the *Passeover* did fall upon the *Saturday* or *Sabbath*, as this yeare it did; then *Pentecost* fell upon the *Sunday*; but when the *Passeover* did chance to fall upon the *Tuesday*, the *Pentecost* fell that yeare, upon the *Wednesday*: & sic de cæteris. And if the rule be true, as I thinke it is, that no sufficient argument can be drawne from a casuall fact; and that the falling of the *Pentecost*, that yeare, upon the first day of the weeke, be meerly casuall: the comming of the *Holy Ghost* upon that day, will be no argument nor authority, to state the first day of the weeke, in the place and honour of the *Jewish Sabbath*. There may be other reasons given, why God made choice of that time, rather then of any other: as first because about that very time before, he had proclaimed the *Law* upon Mount *Sinai*; and secondly, that so hee might the better countenance and grace the *Gospel*, in the sight of men, and adde the more authority unto the doctrine of the *Apostles*. The Feast of *Pentecost* was a great and famous Festivall, at which the *Jewes*, all of them, were to come unto *Hierusalem*, there to appeare before the Lord: and amongst others, those which had their hands in our Saviours blood. And therefore as S. Chrysostome notes it, did God send down the *Holy Ghost*, at that time of *Pentecost*; because those men that did consent to our Saviours death, might publickly receive rebuke for that bloudy Act; and to beare record to the power of our Saviours *Gospel*, before all the World: *ὅτι διὰ τὴν ἑορτὴν πολλοὶ παῖνται τῶν στυγερῶν αὐτοῦ, ἵνα*

Emend. Temp.  
12.

in Act. 2.

λαμβάνουσιν ἡ ζωὴν μακαρίαν καὶ ἔλεγον, as that Father hath it. So that the thing being casuall, as unto the day; and speciall, as unto the businesse then by God intended: it will afforde us little prooffe, as before I said, either that the *Lords Day* was, as then, observed; or that the *Holy Ghost* did select that day for so great a worke, to dignifie it for a *sabbath*.

(6) As for Saint Peters preaching upon that day, and the baptizing of so many, as were converted to the faith, upon the same: it might have been some prooffe, that now at lest, if not before, the first day of the weeke was set apart by the *Apostles* for religious exercises: had they not honoured all dayes with the same performances. But if we search the *Scriptures* we shall easily find that all dayes were alike to them, in that respect: no day, in which they did not preach the word of life, and administer the Sacraments of their Lord and Saviour, to such as either wanted it, or did desire it. Or were it that the *Scriptures* had not told us of it, yet naturall reason would informe us, that those who were imployed in so great a worke, as the conversion of the *World*, could not confine themselves unto times and seasons; but must take all advantages, whensoever they came. But for the *Scripture*, it is said in termes expresse, first generally, that the Lord added daily to the Church, such as should be saved; and therefore without doubt, the meanes of their salvation were daily ministred unto them: and in the fifth Chapter of the *Acts*, that daily in the Temple, and in every house they ceased not to teach and preach Iesus Christ. So for particulars, when Philip did baptize the *Eunuch*, either he did it on a working day, as we now distinguish them, and not upon the first day of the weeke; and so it was no *Lords day* dutie: or else it was not held unlawfull, to take a journey on that day, as some thinke it is. Saint Peters preaching to *Cornelius*, and his baptizing of that house, was a weeke dayes worke, as may be gathered from Saint Hierome. That Father tels us, that the day whereon the vision appeared to Peter, was probably the *Sabbath*, or the *Lords Day*.

Acts 2. 47.

verse 42.

Acts 8.

Advers. Iovinian.  
an. l. 2.

Acts 10 24.

In Dominicam  
27. post. Trinit.

Day, as we call it now; *feri potuit ut vel sabbatum esset, vel dies Dominicus*, as the Father hath it: and chuse you which you will, we shall find little in it, for *the Sabbath*. In case it was on the Sabbath, then Peter did not keep the Lords day, holy, as he should have done, in case, that day was then selected for Gods worship; for the Text tells us that the next day, he did begin his journey to *Cornelius* house. In case it was upon the Lords day, as wee call it now, then neither did Saint Peter sanctifie that day in the Congregation, as he ought to do, had that day then been made the Sabbath, and his conversion of *Cornelius*, being three dayes after, must of necessity be done on the Wednesday following. So that we find no Lords day Sabbath, either of S. Peters keeping, or of S. Philips: or else the preaching of the Word, and the administering the Sacraments, were not affixed at all unto the first day of the weeke, as the peculiar markes and characters thereof. So for Saint Paul, the Doctour of the Gentiles, who laboured more abundantly then the other Apostles, besides what shall be said particularly in the following section, it may appeare in generall, that hee observed no Lords-day-sabbath; but taught on all dayes, travailed on all dayes; and wrought according to his Trade, upon all dayes too, when he had no employment in the Congregation. That he did teach on all dayes, is not to be questioned, by any that considers how great a worke hee had to doe; and how little time. That hee did traivaille upon all dayes, is no lesse notorious, to all that looke upon his life, which was still in motion. And howsoever he might rest sometimes on the Lords Day, as questionlesse he did on others, as often as upon that day he preached the Gospel: yet when hee was a Prisoner in the hands of the Roman souldiers, there is no doubt, but that he travailed as they did Lords Dayes, and sabbaths, all dayes equally, many dayes together. Of this see what Saint Luke hath written in the last Chapters of the Acts. Lastly, for working at his Trade (which was Tent-making) on the Lords Day,

Day, as well as others, *Conradus Diatericus* proves it out of *Hierome*, that when hee had none unto whom to preach in the Congregation; hee followed on the Lords Day, the works of his Occupation. *Hieronymus colligit ex Act. 18. vers. 3. & 4. quod die etiam Dominica, quando, quibus in publico conventu concionaretur, non habebat, manibus suis laboravit.* So *Diatericus*, speaking of our Apostle. Now what is proved of these Apostles, and of S. Philip the Evangelist; may be affirmed of all the rest, whole lives and actions are not left upon record in holy Scripture. Their Ministry being the same, and their worke as great; no question but their liberty was correspondent: and that they tooke all times to be alike, in the advancing of the businesse which they went about, and cherished all occasions presented to them, on what day soever. What further may be said hereof, in reference to Saint John who lived longest of them, and saw the Church established, and her publicke meetings in some order; we shall see hereafter in his owne place and time. Meane while we may conclude for certaine, that in the practice of the Church he used all dayes equally, kept none more holy then another: and after, when the Church was settled, how ever he might keep this holy, and honour it for the use which was made thereof; yet he kept other days, so used, as holy, but never any like a sabbath.

(7) Proceed wee next unto Saint Paul, in his particular; of whom the Scripture tells us more, then of all the rest: and wee shall finde, that hee no sooner was converted, but that forth-with hee preached in the Synagogues, that *Iesus was the Christ*. If in the Synagogues, most likely that it was on the Jewish sabbath: the Synagogues being destinate especially to the sabbath dayes. So after he was called to the publick Ministry, he came to *Antiochia*, and went into the Synagogue on the sabbath day, and there preached the Word. What was the issue of his sermon? That the Text informs us. And when the Jewes were gone out of the Synagogue,

Acts 9 20.

Vers 43.

Vers 44.

In Acts 13. 14.

In Acts 16. 13.

*gogue, the Gentiles besonght that these words might be preached againe the next sabbath. Saint Paul assented thereunto, and the next sabbath day, as the Text tells us, came almost the whole Citie together, to heare the Word of God. It seemes the Lords day was not growne as yet into any credit, especially not into the repute of the Jewish sabbath: for if it had, Saint Paul might easily have told these Gentiles, (that is, such Gentiles as had been converted to the Jewish Church) that the next day would be a more convenient time, and indeed opus diei in die suo, the doctrine of the resurrection on the day thereof. This hapned in the forty sixt yeare of Christs Nativity; some twelue yeares after his Passion and Resurrection: and of ten, after this, did the Apostle shew himselfe in the Jewish Synagogues, on the sabbath dayes; which I shall speake of here together, that so wee may go on unto the rest of this discourse, with lesse interruption. And first it was upon the Sabbath, that he did preach to the Philippians, and baptized Lydia with her household. Acts 16. Amongst the Thessalonians, he reasoned three sabbath dayes together out of the Scriptures; Acts 17. At Corinth every sabbath day, with the Jewes and Grecks; Acts 18. besides those many texts of Scripture, when it is said of him that he went into the Synagogues, and therefore probably that it was upon the Sabbath, as before wee said. Not that Saint Paul was so affected to the Sabbath, as to preferre that day before any other: but that he found the people at those times assembled, and so might preach the Word, with the greater profit. Saint Chrysostome, for the Antients hath resolved it so; καλῶς δὲ τῷ σαββάτῳ ἐπισήλθεν ἡ συναγωγὴ, ὅτι πάντες ἦσαν συνειλεγμένοι, as the Father hath it. So Calvin, for the moderne Writers, makes this the speciall cause of Saint Pauls resort unto the places of assembly, on the Sabbath day, quod profectum aliquem sperabat; because in such concourse of people, he hoped the Word of God would find the better entertainment.*

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Any thing rather to be thought, then that S. Paul who had withstood so stoutly those false Apostles, who would have circumcision and the law observed; when there was nothing publickly determined of it: would, after the decision of so great a Councell, wherein the Law of Moses was for ever abrogated, either himselfe observe the sabbath, for the sabbaths sake; or by his owne example teach the Gentiles how to Judaize, which he so blamed in S. Peter. The sabbath with the legall ceremonies did receive their doome, as they related to the Gentiles, in that great Councell holden in Hierusalem: which though it was not untill after he had preached at Antiochia, on the sabbath day. yet was it certainly before he had done the like, either at Philippos, Thessalonica, or at Corinth.

(8) For the occasion of that Councell, it was briefly this. Amongst those which had joyned themselves with the Apostles, there was one Cerinthus; a fellow of a turbulent and unquiet spirit, and a most eager enemy of all those counsels, whereof himselfe was not the Author. This man had first begun a faction against S. Peter, for going to Cornelius, and preaching life eternall unto the Gentiles: and finding ill successe in that, goes downe to Antiochia, and there begins another against Saint Paul. This Epiphanius tells us of him, *ὅτι δὲ ἐστὶν εἰς τὸ ἐπὶ τῷ Ἀποστόλῳ, ὁ πῶς παρεχλὼ ἐργασάμενος ἐστὶν καὶ εἰς ἐπὶ τῷ ἀντιπάλῳ τῷ Ἀγίῳ Πέτρῳ ἐπειδὴ ἐπισήλθε πρὸς Κορινθίους τὸν ἄγιον.* The like Philaster doth affirme, *Seditionem sub Apostolis commovisse*, that he had raised a faction against the Apostles, which was not to be crushed but by an Apostolicall and generall Councell. This man and those that came downe with him, were so inamoured on the ceremonies and rites of Moses, that though they entertained the Gospel, yet they were loath to leave the Law: and therefore did resolve, it seemes, to make a mixture out of both. Hence taught they, that *except all men were circumcised after the manner of Moses, they could not be saved.* Where note, that though they spake onely of circumcision, yet they

Lib. 1. her. 28. n. 2.

De heret. in Cerinthus.

Act 15. 1.

they intended all the *law of sabbaths* and other *legall ordinances* of what sort soever. *Docuit Cerinthus observationem legis Mosaisae necessariam esse, circumcissionem, & Sabbata observanda*, as *Philaster* hath it. The like saith *Calvin* on the place, *Sola quidem circumcisio hic nominatur, sed ex contextu facile patet, eos de tota lege movisse controversiam*. The like *Lorinus* also amongst the *Iesuites*; *Nomine circumcisionis reliqua lex tota intelligitur*. Indeed the Text affirms as much, where it is said in termes expresse, that they did hold it needfull to circumcise the people, and to command them to keepe the *Law of Moses*; whereof the *Sabbath* was a part. For the decision of this point, and the appeasing of those controversies which did thence arise, it pleased the Church directed by the *holy Ghost*, to determine thus; that such amongst the *Gentiles* as were converted to the faith, should not at all be burdened with the *laws* of *Moses*; but onely should observe some *necessary things*, viz. that they abstaine from things offered unto idols, and from blood, and that which is strangled, and from fornication. And here it is to be observed, that the decree or *Canon* of this *Councell* did onely reach unto the *Gentiles*: as is apparant out of the *proeme* to the *Decretall*, which is directed to the brethren which are of the *Gentiles*; and from the 21. Chapter of the *Acts*, where it is said, that as concerning the *Gentiles* which beleeve, we have written and determined, that they observe no such thing, as the law of *Moses*. So that for all that was determined in this *Councell*, those of the *Jews* which had embraced the faith of *Christ*, were not prohibited, as yet, to observe the *Sabbath*, and other parts of *Moses* law, as before they did: in which regard, *S. Paul* caused *Timothie* to be circumcised, because he would not scandalize and offend the *Jewes*. The *Jewes* were very much affected to their *antient ceremonies*: and *Calvin* rightly hath affirmed, *Correctionem, ut difficilis erat, ita subitam esse non potuisse*, that a full reformation of that zeale of theirs, as it was full of difficultie, so could it

Acts 15.5.

Vers. 29.

Acts 16. 3.

In Acts 11. 18.

it not be done upon the sudden. Therefore it pleased the *Apstles*, as it is conceived, in their fourth *Councell* holden at *Hierusalem*, mention whereof is made in the 21. of the *Acts*, to make it lawfull for the *Jews*, to retaine *circumcision* and such *legall rites*, together with the faith in *Christ*: *Quamdiu templum & sacrificia legis in Hierusalem stabant*, as long as the *Jewish Temple*, and the *legall sacrifices* in *Hierusalem*, should continue standing. Not that the faith of *Christ* was not sufficient of it selfe, for their salvation: *Sed ut mater. Synagoga paulatim cum honore sepeliretur*, but that the *Synagogue* might be layed to sleepe, with the greater honour. But this, if so it was, was for no long time. For when the third *Councell* holden in *Hierusalem* against *Cerinthus* and his partie, was held in Ann. 51. and this which now we speake of, Ann. 58. the finall ruine of the Temple was in 72. So that there was but one and twenty yeares in the largest reckoning, wherein the *Christian Jewes* were suffered to observe their *Sabbath*: and yet not (as before they did) as if it were a necessarie dutie; but as a thing indifferent onely. But that time come, the Temple finally destroyed, and the *legall ceremonies* therein buried: it was accounted afterwards both dangerous and hereticall, to observe the *Sabbath*; or mingle any of the *Jewish leaven*, with the bread of life. *S. Hierome* roundly so proclaimes it, *Ceremonias Iudaorum & perniciosas & pestiferas esse Christianis*: that all the Ceremonies of the *Jewes*, whereof before he named the *Sabbath* to be one, were dangerous, yea and deadly too, to a *Christian* man; *Sive ex Iuda is esset, sive ex Gentibus*, whether he were originally of the *Jews*, or *Gentiles*. To which *S. Ansin* gives allowance, *Ego hanc vocem tuam omnino confirmo*, in his reply unto *Saint Hierome*. That it was also deemed hereticall, to celebrate a *Sabbath* in the *Christian Church*, we shall see hereafter.

Concili. Tom. 1. 803.

(9) In the meane time, we must proceed in search of the *Lords day*, and of the duties then performed: where-  
of

of we can finde nothing yet, by that name at least. The Scripture tels us somewhat, that S. Paul did at *Troas*, upon the first day of the weeke: which happening much about this time, comes in this place to be considered. The passage in the Text stands thus: *Vpon the first day of the weeke when the disciples came together to breake bread, Paul preached unto them ready to depart on the morrow, and continued his speech untill midnight.* Take notice here, that Paul had tarried there, *seven dayes*, before this happened. Now in this Text there are two things to be considered; first what was done upon that day; and secondly what day it was, that is there remembred. First for the action, it is said to be *breaking of bread*: which some conclude, to be *administring the Sacrament of the Lords Supper*; and Pauls discourse which followed on it, to be a Sermon. But sure I am Saint Chrysostome tells us plainly otherwise: who relates it thus, *ὡς συνέβη αὐτῷ ἐπὶ τῷ δεύματι*, &c. Their meeting at that time, saith he, was not especially to receive instruction from Saint Paul, but to *eate bread with him*: and there, upon occasion given, he discoursed unto them. See, saith the Father, how they all made bold with S. Pauls table, as it had beene common to them all: and as it seemes to me, saith he, Paul sitting at the table did discourse thus with them. Therefore it seemes by him, that as the meeting was at an ordinary supper; so the discourse there happening was no Sermon properly, but an occasionall dispute. Lyra affirms the same, and doth glosse it thus. *They came together to breake bread*, i. e. saith he, *Pro refectiōe corporali*, for the refection and support of their bodies onely: and being there, Paul preached unto them, or as the Greeke and Latine have it, *hee disputed with them; prius eos reficiens pane verbi divini*, refreshing of them first with the bread of life. This also seemes to be the meaning of the Church of England, who in the margin of the Bible, allowed by Canon, doth referre us unto the second of the Acts, vers. 46. where it is said of the

Act 20. 7.

In locum.

Canon 80.

disciples

disciples, that they did *breake their bread from house to house, and eate their meat together with joy and singlenesse of heart*: which plainly must be meant of ordinarie and common meats. Calvin not onely so affirms it, but censures those who take it for the *holy Supper*. *Nam quod hic fractionem panis nonnulli interpretantur sacram coenam, alienum mihi videtur à mente Lucae, &c.* as he there discourseth. Then for the time, our English reads it upon the *first day of the weeke*, agreeable unto the exposition of most ancient Writers, and the vulgar Latine, which here as in the foure Evangelists, doth call the *first day of the weeke, una Sabbati*. Yet since the Greeke phrase is not so perspicuous but that it may admit of a various exposition, Erasmus renders it by *uno die sabbatorum, & quodam die sabbatorum*; that is, upon a certaine Sabbath: and so doth Calvin too, and Pellican, and Gualter, all of them noted men, in their translations of that Text. Nor do they onely so translate it, but frame their expositions also unto that translation; and make the day there mentioned, to be the Sabbath. Calvin takes notice of both readings, *Vel proximum sabbato diem intelligit, vel unum quodpiam sabbatum*, but approves the last, *Quod dies ille ad habendum conventum aprior fuerit*, because the Sabbath day was then most used, for the like assemblies. Gualter doth so conceive it also, that they assembled at this time on the Sabbath day, *Qui propter veterem morem haud dubie tunc temporis celebrior habebatur*, as that which questionlesse was then of most repute, and name amongst them. So that the matter is not cleare, as unto the day, if they may judge it. But take it for the *first day of the weeke*, as the English reads it: yet doth S. Austin put a scruple, which may perhaps disturbe the whole expectation; though otherwise he be of opinion, that the breaking of the bread there mentioned, might have some reference or resemblance to the Lords Supper. Now this is that which S. Austin tells us. *Aut post peractum diem Sabbati, noctis initio fuerunt congregati,*

In Act. 20.

In locum.

Hom.

Ep. 86.

gati,

*gati, que utique nox ad diem Dominicum, h. e. ad unū Sabbathi pertinerebat, &c.* Either, saith he, they were assembled on the beginning of the night, which did immediately follow the Sabbath day, and was to be accounted as a part of the Lords day, or first day of the weeke, and breaking bread that night, as it is broken in the Sacrament of the Lords bodie, continued his discourse till midnight, *Vt lucente proficisceretur Dominico die*, that so he might begin his journey, with the first dawning of the Lords day, which was then at hand. Or if they did not meet till the day it selfe, since it is there expressed that he preached unto them being to depart upon the morrow; we have the reason why he continued his discourse so long: viz. because he was to leave them, *Et eos sufficienter instruere cupiebat*, and he desired to lesson them sufficiently, before he left them. So farre S. Austin. Chuse which of these you will, and there will be but little found for sanctifying the Lords day, by Saint Paul, at Troas. For if this meeting were upon Saturday night; then made Saint Paul no scruple of travailling upon the Sunday: or if it were on the Sunday, and that the breaking bread there mentioned were the celebration of the Sacrament, (which yet Saint Augustine saith not in termes expresse but with a *scint*) yet neither that, nor the discourse or sermon which was joyned unto it were otherwise then occasionall onely, by reason of S. Pauls departure on the morrow after. Therefore no Sabbath or established day of publick meeting to be hence collected.

(10) This action of Saint Paul, at Troas, is placed by our Chronologers in Anno 57 of our Saviours birth; and that yeare also did he write his first Epistle to the Corinthians: wherein amongst many other things, hee gives them this direction, touching collections for the poorer brethren at Hierusalem. Concerning the gathering for the Saints, saith he, as I have ordained in the Churches of Galatia, so do ye also. And how was that? Every first day of the

the weeke let every one of you set aside, by himselfe, and lay up as God hath prospered him, that there be no gatherings when I come. This some have made a principall argument, to prove the institution of the Lords day to be Apostolicall: and Apostolicall though it should we grant it, yet certainly it never can be proved so, from this Text of Scripture. For what hath this to do with a Lords-day dutie, or how may it appeare from hence, that the Lords day was ordered by the Apostles to be weekly celebrated, instead of the now antiquated Jewish Sabbath: being an intimation onely of Saint Pauls desire, to the particular Churches of the Galatians and Corinthians, what he would have them do in a particular and present case. Agabus had signified by the Spirit, that there should be a great dearth over all the world: and thereupon the Antiochians purposed to send reliefe unto the brethren which dwelt in Iudaea. It is not to be thought that they made this collection, on the Sunday onely; but sent their common bounties to them when and as often as they pleased. Collections for the poore, in themselves considered, are no Lords day duties; no duties proper to the day: and therefore are not here appointed to be made in the congregation, but every man is ordered to lay up somewhat by himselfe, as it were in store, that when it came to a full round summe, it might be sent away unto Hierusalem: which being but a particular case, and such a case as was to end with the occasion; can be no generall rule for a perpetuity. For might it not fall out, in time, that there might be no poore, nay no Saints at a l, in all Hierusalem; as when the Towne was razed by Adrian, or after peopled by the Saracens? Surely if not before, yet then this dutie was to cease, and no collection to be made by those of Corinth: and consequently no Lords day to be kept amongst them, because no collection; in case collections for the Saints, as some do gather from this place, were a sufficient argument to prove the Lords day instituted by divine authority. But let us take the Text with such observations, as have



have beene made upon it by the *Fathers*. Upon the first day of the weeke, i. e. as generally they conceive it, on the *Lords day*. And why on that? *Chrysostome* gives this reason of it, that so the very day might prompt them to be bountifull to their poore brethren, as being that day whereon they had received such inestimable bounties at the hands of God, in the resurrection of our Saviour. Τα δὲ ἀπορίητα ἀγαθὰ, καὶ ἡ πίστις καὶ ἡ ἀγάπη τῆς ζωῆς τῆς αἰωνίου. εἰς ταύτην ἄγρευ; as that Father hath it. What to be done on that day? *Vnusquisque apud se reponat*, Let every man lay by himselfe, saith the Apostle. εἰς εἰς, εἰς τὴν ἐκκλησίαν φερέτω. He saith not, saith *S. Chrysostome*, let every man bring it to the Church. And why? ἵνα μὴ δὴ τὸ μικρὸν ἀρχίσωμεν, for feare lest some might be ashamed at the smallnesse of their offering: but let them lay it by, saith he, and adde unto it weeke, by weeke, that at my comming it may grow to a fit proportion. *That there be no gathering when I come*, but that the money may be ready to be sent away, immediately upon my comming: and being thus raised up by little and little, they might not be so sensible thereof, as if upon his comming to them, it were to be collected all at once, and upon the sudden. *Vt paulatim reservantes non una hora gravari se putent*, as *S. Hierome* hath it. Now as it is most cleare, that this makes nothing for the *Lords day*, or the translation of the *Sabbath* thereunto, by any *Apostolical precept*: so is it not so cleare, that this was done upon the first day of the weeke, but that some learned men have made doubt thereof. *Calvin* upon the place, takes notice how *S. Chrysostome* expounds the *μία σάββατος* of the Apostle, by *primo sabbati*, the first day of the weeke, as the *English* reads it: but likes it not, *Cui ego non assentior*, as his phrase is, conceiving rather this to be the meaning of *S. Paul*, that on some *Sabbath day* or other, untill his comming, every man should lay up somewhat towards the collection. And in the second of his *Institutes*, he affirms expressly, that the day deſignate

in locum.

in locum.

by

by *Saint Paul* to these Collections, was the *Sabbath day*. *Cap 8 v. 33.* The like do *Victorinus*, *Strigelius*, *Hunnus*, and *Arctius*, Protestant Writers all, note upon the place. *Singulis sabbatis*, saith *Strigelius*; *per singula sabbata*, so *Arctius*; *dicibus sabbatorum*, saith *Egidius Hunnius*: all rendring *ἡ μὲν σάββατος*, on the Sabbath dayes. More largely yet, *Hemingsius*, who in his Comment on the place, takes it indefinitely for any day in the week, so they fixed on one. *Vult enim ut quilibet certum diem, in septimana, constituat, in quo apud se seponat, quod irrogaturus est in pauperes*. Take which you will, either of the *Fathers*, or the *Modernes*, and we shall find no *Lords Day* instituted by any *Apostolical Mandate*, no *Sabbath* set on foot by them upon the first day of the weeke, as some would have it: much lesse that any such Ordinance should be hence collected, out of these words of the Apostle.

(11) Indeed it is not probable, that hee who so opposed himselfe against the old Sabbath, would erect a new. This had not been to abrogate the ceremony, but to change the day: whereas hee laboured, what he could to beat down all the difference of dayes and times, which had been formerly observed. In his Epistle to the *Galatians*, written in Anno 59, he layes it home unto their charge, that they observed dayes and moneths, and times, and years; *Cap. 4 v. 10.* and seemes a little to bewaile his own misfortune, as if he had bestowed his labour in vain amongst them. I know it is conceived by some, that *Saint Paul* spake it of the observation of those dayes and times, that had been used among the *Gentiles*; and so had no relation to the *Jewish Sabbath*, or any difference of times observed amongst them. *Saint Ambrose* so conceived it, and so did *Saint Augustine*. *Dies observant, qui dicunt crastino non est proficiscendum, &c.* They observe dayes, who say, I will not goe abroad to morrow, or begin any worke upon such a day, because of some unfortunate aspect, as *Saint Ambrose* hath it, it seems, *Saint Augustine* learnt it, who in his 19

In locum.

Cc

Epistle

Epistle directly falls upon the very same expression, *Ei inculpat qui dicunt, non proficiscor quia posterus dies est, aut quia luna sic fertur; vel proficiscar ut prospere cedat, quia ita se habet positio syderum, &c.* The like conceit he hath in his *Enchiridion*, ad *Laurentium*, cap. 79. But whatsoever *S. Ambrose* did, *Saint Augustine* lived, I am sure to correct his error: observing very rightly that his former doctrine could not consist with *Saint Paul's* purpose in that place, which was to beat down that esteeme which the *Jewes* had amongst them of the *Mosaicall Ordinances*, their *New-moons* and *Sabbaths*. I shall report the place at large for the better clearing of the point. *Vulgatissimus est Gentilium error, ut vel in agendis rebus, vel expectandis eventibus vita ac negotiorum suorum ab Astrologis & Chaldeis notatos dies observent.* This was the ground whereon he built his former error. Then followeth the correction of it; *Fortasse tamen non opus est ut hac de Gentilium errore intelligamus, ne intentionem causa (mark that) quam ab exordio susceptam ad finem usque perducit, subito in aliud temere detorquere velle videamur; sed de his potius de quibus cavendis cum agere per totam Epistolam apparet. Nam & Iudei serviliter observant dies & menses & annos & tempora, in carnali observatione sabati, & nebménia, &c.* But yet perhaps, saith hee, it is not necessary that we should understand this of the *Gentiles* lest so we vary from the scope and purpose of the *Apostle*; but rather of those men, of the avoiding of whose Doctrines hee seemes to treat in all this Epistle, which were the *Jewes*: who in their carnall keeping of *New-moons* and *Sabbaths*, did observe *dayes* and *yeares*, and *times*, as he here objecteth. Compare this with *Saint Hieromes* preface to the *Galathians*; and then the matter will be cleere; that *Saint Paul* meant not this of any *Heathenish*, but of the *Jewish* observation of *dayes* and *times*. So in the Epistle to the *Colossians*, writ in the sixtieth yeare after *Christ's* Nativity, he layes it positively

Cap 3. n. 33.

sitively downe, that the *Sabbath* was now abrogated with the other ceremonies, which were to vanish at *Christ's* coming. Let no man judge you, saith the *Apostle*, in meat and drinke, or in respect of an holy-day, or of the *New-moon*, or of the *Sabbath dayes*, which are a shadow of things to come; but the body is of *Christ*. In which the *Sabbath* is well matched with meats & drinks, new-mones and holy-dayes, which were all temporary ordinances, and to go off the stage at our Saviours entrance. Now whereas some, that would be thought great sticklers for the *Sabbath*, conceive that this was spoken, not of the weekly morall *Sabbath*, as they call it, which must be perpetuall; but of the annuall ceremoniall *Sabbaths*, which they acknowledge to be abrogated: this new devise directly crosseth the whole current of the ancient Fathers who do apply this Text to the weekly *Sabbath*. It is sufficient in this point, to note the places. The Reader may peruse them, as leisure is, and looke on *Epiphanius*, lib. 1. heres. 33. n. 11. *Ambrose* upon this place. *Hieromes* Epistle ad *Algas*, qu. 10. *Chrysost.* hom. 13, in *Hebr.* 7. *August.* cont. *Judaos* cap. 2. & cont. *Fauft*, *Manich.* l. 16. c. 28. I end this list with that of *Hierome*, Nullus Apostoli sermo est vel per Epistolam vel presentis, in quo non laboret docere antiquae legis onera deposita, & omnia illa quae in typis & imaginibus praeessere, i. e. otium Sabbati, circumcisionis injuriam, Kalendarum, & triumphum per annum solennitatum recursus, &c. gratia Evangelii subrepente, cessasse. There is saith he, no Sermon of the Apostles, either delivered by Epistle, or by word of mouth, wherein he labours not to prove, that all the burdens of the Law, are now laid away; that all those things which were before in types and figures, namely, the *Sabbath*, *Circumcision*, the *New-moons*, and the three *solemne Festivals*, did cease upon the preaching of the *Gospel*.

(12) And cease it did upon the preaching of the *Gospel*; insensibly and by degrees, as before wee said:

Coloss. 2. 16.

Prefat. in Galat  
Apocal. 10.

fore we said: not being afterwards observed as it had bin formerly, or counted any necessary part of Gods publick worship. Onely some use was made thereof for the enlargement of Gods Church; by reason that the people had been accustomed to meet together on that day, for the performance of religious spirituall duties. This made it more regarded then it would have been, especially in the *Eastern* parts of *Greece* and *Asia*, where the *Provinciall Jewes* were somewhat thick dispersed: and being a great accession to the *Gospel*, could not so suddenly forsake their ancient customes. Yet so, that the *first day of the weeke*, began to grow into some credit, towards the ending of this Age: especially after the finall desolation of *Hierusalem* and the *Temple*, which hapned *Anno 72* of *Christ's* Nativity. So that the religious observation of this day beginning in the Age of the Apostles, no doubt but with their approbation and authoritie, and since continuing in the same respect for so many Ages; may be very well accounted amongst those *Apostolicall traditions*, which have been universally received in the Church of God. For being it was the day which our Redeemer honoured with his *resurrection*, it easily might attain unto that esteeme, as to be honoured by the *Christians*, with the *publick meetings*: that so they might with greater comfort preserve and cherish the memoriall of so great a mercie; in reference unto which the Worlds Creation seemed not so considerable. By reason of which work wrought on it, it came, in time, to be entituled, *κατ' ἐξοχήν*, the *Lords day*: which attribute is first found in the *Revelation*, writ by Saint *John*, about the 94 yeare of our Saviours birth. So long it was before wee finde the Church tooke notice of it by a proper name. For I perswade my selfe, that had that day been destinate, at that time, to religious duties; or honoured with the name of the *Lords day*, when *Paul* preached at *Troas*. or write to the *Corinthians*, which as before wee shewed was in the fifty

*Apocal. 10.*

fe.

teenth, neither Saint *Luke*, nor the Apostle had so passed it over, and called it onely the *first day of the weeke*, as they both have done. And when it had this attribute affixed unto it, it onely was *κατ' ἐξοχήν*, as before we said, by reason, of our Saviours *resurrection* performed upon it: and that the Congregation might not be assembled, as well on them, as on the other. For first it was not called the *Lords Day* exclusively, but by way of eminencie, in reference to the *resurrection* onely: all other dayes being the *Lords*, as well as this. *Prima sabbati significat diem Dominicum, quo Dominus resurrexit, & resurgendo isti seculo subvenit, mundumque ipso die creavit qui ob excellentiam tanti miraculi propriè dies Dominica appellatur, i.e. dies Domini; quamvis omnes sunt Domini.* So *Bruno Herbipolensis* hath resolved it. And next, it was not so designed for the *publick meetings* of the Church, as if they might not be assembled, as well on every day, as this. For as Saint *Hierome* hath determined, *omnes dies aequales sunt, nec per parasceven tantum Christum crucifigi, & die Dominica resurgere, sed semper sanctum resurrectionis esse diem, & semper eum carne vesci Dominica, &c.* All

“ dayes, are equall in themselves, as the Father tells us.  
 “ *Christ* was not crucified on the *Friday* onely, nor did  
 “ hee rise onely upon the *Lords Day*: but that wee may  
 “ make every day, the holy-day of his resurrection; and  
 “ every day eat his blessed body, in the Sacrament. When  
 “ therefore certain dayes were publickly assigned by God-  
 “ ly men, for the assemblies of the Church, this was done  
 “ onely for their sakes, *qui magis seculo vacant quam*  
 “ *Deo*, who had more minde unto the World, then to  
 “ him that made it, and therefore either could not, or ra-  
 “ ther would not, every day assemble in the Church of  
 “ God. Vpon which ground, as they made choice of this,  
 (even in the Age of the *Apostles*) for one, because our Sa-  
 vionr rose that day, from amongst the dead: so chose they  
 Friday for another, by reason of our Saviours passion; and

*In Psal. 23.*

*In Gal. 2*

*Wednesday*, on the which he had beene *betrayed*: the *Saturday*, or ancient *Sabbath*, being mean-while retained in the *Eastern Churches*. Nay, in the primitive times, excepting in the heat of persecution, they met together *every day*, for the receiving of the *Sacrament*: that being fortified with that *viaticum*, they might with greater courage encounter death, if they chanced to meet him. So that the greatest honour, which in this Age was given the *first day of the week*, or *Sunday*, is that about the close thereof, they did begin to honour it with the name or title of the *Lords Day*; and made it one of those set dayes, whereon the people met together for religious exercises. Which their religious exercises when they were performed, or if the times were such that their assemblies were prohibited, and so none were performed at all: it was not held unlawful to apply themselves unto their ordinary labours; as we shall see anon in the following Ages. For whereas some have gathered from this Text of the *Revelation*, from *S. Johns being in the spirit on the Lords Day*, as the phrase there is; that the *Lords Day* is wholly to be spent in *spirituall exercises*: that their conceit might probably have had some shew of likelihood, had it been said by the *Apostle*, that he had *been in the spirit every Lords Day*. But being, as it is, a particular case, it can make no rule, unlesse it be that every man on the *Lords Day*, should have *dreames and visions*, and be inspired that day with the *spirit* of *prophecy*: no more then if it had beene told us upon what day *Saint Paul* had beene *rapt up into the third Heaven*; every man should upon that day expect the like *celestiall raptures*. Adde here, how it is thought by some, that the *Lords Day* here mentioned, is not to be interpreted of the *first day of the weeke*, as wee use to take it; but of the *day of his last comming*, of the *day of judgement*, wherein all flesh shall come together to receive their sentence: which being called the *Lords Day* too, in holy Scripture (that *so the spirit may be saved in the day of the*

Gomarus de  
Sabbas, c. 6.

*the Lord*, 1. Cor. 5. 5.) *S. John* might see it, being *rapt in spirit*, as if come already. But touching this we will not meddle; let them that owne it, looke unto it: the rather since *S. John* hath generally beene expounded in the other sence, by *Aretas* and *Andreas Casariensis* upon the place, by *Bede*, *de rat. temp.* c. 6. and by the suffrage of the *Church* the best expositour of Gods Word; wherein this day, hath constantly since the time of that *Apostle*, beene honoured with that name above other dayes. Which day, how it was afterwards observed, and how farre different it was thought from a *Sabbath day*; the prosecution of this story will make cleare and evident.

CHAP.

Cc 4

*Wednesday*, on the which he had beene betrayed: the *Saturday*, or ancient *Sabbath*, being mean-while retained in the *Eastern Churches*. Nay, in the primitive times, excepting in the heat of persecution, they met together every day, for the receiving of the *Sacrament*: that being fortified with that *viaticum*, they might with greater courage encounter death, if they chanced to meet him. So that the greatest honour, which in this Age was given the first day of the week, or *Sunday*, is that about the close thereof, they did begin to honour it with the name or title of the *Lords Day*; and made it one of those set dayes, whereon the people met together for religious exercises. Which their religious exercises when they were performed, or if the times were such that their assemblies were prohibited, and so none were performed at all: it was not held unlawfull to

Irregular  
Pagination.

Gomarus de  
Sabbat. c. 6.

any labours; as we shall see hereafter. Whereas some have taken from S. John the phrase there is; *in the spiritual exercises* have had some by the Apostle, that *Day*. But being, as it is, unless it be that *have* dreamed and *the spirit* of prophecy upon what day *third Heaven*; every man should upon that day expect the like celestiall raptures. Adde here, how it is thought by some, that the *Lords Day* here mentioned, is not to be interpreted of the first day of the weeke, as wee use to take it; but of the day of his last coming, of the day of judgement, wherein all flesh shall come together to receive their sentence: which being called the *Lords Day* too, in holy Scripture (that so the spirit may be saved in the day of the

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CHAP.

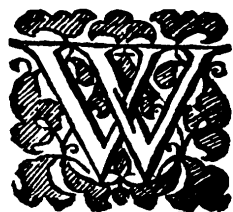
Cc 4



## CHAP. II.

In what estate the *Lords day* stood, from the death of the *Apostles*, to the reigne of *Constantine*.

(1) *Tonching the orders setled by the Apostles, for the Congregation.* (2) *The Lords day and the Saturday, both festivals, and both alike observed in the East, in Ignatius time.* (3) *The Saturday not without great difficulty, made a fasting day.* (4) *The Controversie about keeping Easter; and how much it conduceth to the present businesse.* (5) *The feast of Easter not affixed to the Lords day, without much opposition of the Easterne Churches.* (6) *What Justin Martyr, and Dionysius of Corinth, have left us of the Lords day; Clemens of Alexandria, his dislike thereof.* (7) *Vpon what grounds, the Christians of the former times, used to pray, standing, on the Lords day, and the time of Pentecost.* (8) *What is recorded by Tertullian, of the Lords day; and the assemblies of the Church.* (9) *Origen, as his master Clemens had done before, dislikes set dayes for the assemblie.* (10) *S. Cyprian what he tells us of the Lords day: and of the reading of the Scriptures in S. Cyprians time.* (11) *Of other holy dayes, established in these three first ages; and that they were observed as solemnely as the Lords day was.* (12) *The name of Sunday often used for the Lords day, by the primitive Christians; but the Sabbath never.*



(1) E shewed you in the former Chapter, what ever doth occurre in the *Acts* and *Monuments* of the *Apostles*, touching the *Lords day*, and the *sabbath*: how that the one of them was abrogated, as a part of the *Law of Moses*; the other rising by

degrees

degrees from the ruines of it, not by *authoritie divine*, for ought appeares, but by *authoritie of the Church*. As for the duties of that day, they were most likely such, as formerly had beene used in the *Jewish Synagogues*: reading the *Law* and *Prophets* openly, to the Congregation, and afterwards expounding part thereof, as occasion was; calling upon the Lord their God, for the continuance of his mercies; and singing *Psalmes* and *Hymnes* unto him, as by way of thankfulness. These the *Apostles* found in the *Jewish Church*, and well approving of the same, as they could not otherwise, commended them unto the care of the *disciples*; by them to be observed, as often as they met together, on what day soever. First for the reading of the *law*, *Origen* saith expressly that it was ordered so by the *Apostles*, *Judaicarum historiarum libri traditi sunt ab Apostolis legendi in Ecclesiis*, as he there informes us. To this was joyned in tract of time, the reading of the *holy Gospel*, and other *Evangelicall* writings: it being ordered by *S. Peter*, that *S. Marks Gospel* should be read in the Congregation, as *Ensebius* tells us: and by *S. Paul*, that his *Epistle to the Thessalonians* should be read unto all the *holy brethren*; and also, that to the *Colossians*, to be read in the Church of the *Laodiceans*; as that from *Laodicea*, in the Church of the *Colossians*. By which example, not onely all the writings of the *Apostles*, but many of the writings of *Apostolicall men*, were publicly read unto the people: and for that purpose one appointed, to exercise the ministerie of a *Reader*, in the congregation. So antient is the reading of the Scriptures in the Church of God. To this by way of Comment or application, was added as we finde by *S. Pauls* directions, the use of *prophecies* or *preaching*, interpretation of the Scriptures, to *edifying*, and to *exhortation*, and to *comfort*: this exercise to be performed with the head uncovered, as wel the *Preacher*, as the *hearer*, *Every man praying or prophesying with his head covered, dishonoureth his head*, as the *Apostle* hath informed us. Where we have publicke

prayers

In 10s. hom 15.

Hist l. 2. 15.

1. Thes. ca. ult. v. 17.

Ca ult. v. 16.

1 Cor. 14. v. 3.

1. Cor. 11. 4.

prayers also for the Congregation: the Priest to offer to the Lord, the prayers and supplications of the people; and they to say *Amen* unto those prayers, which the Priest made for them. These to containe in them all things necessarie for the Church of God, which are the subject of all supplications, prayers, intercessions, and giving of thanks: and to extend to all men also, especially unto Kings and such as be in *authoritie*, that under them we may be godly and quietly governed, leading a peaceable life in all godlinesse and honestie. For the performance of which last duties, with the greater comfort, it was disposed that *Psalmes* and *Hymnes* should be intermingled with the rest of the publicke service: which comprehending whatsoever is most excellent in the booke of God, and being so many notable formes of praise and prayer, were cheerfully and unanimously to be sung amongst them. And thereupon *S Paul* reprehended those of *Corinth*, in that they joyn'd not with the assemblie, but had their *psalmes* unto themselves. Whereby it seemes that they had left the true use of *psalmes*, which being so many acclamations, exultations, and holy provocations, to give God the glory; were to be sung together by the whole assemblie: their singing at that time, being little more then a melodious kinde of pronuntiation, such as is commonly now used in singing of the ordinarie *psalmes* and prayers in Cathedrall Churches. And so it stood, till in the entrance of this age, *Ignatius* Bishop of *Antiochia*, one who was conversant with the *Apostles*, brought in the use of singing *alternatim*, course by course, according as it still continues in our publicke Quires, where one side answers to another: some shew whereof is left in *Parochiall Churches*, in which the Minister and the people answer one another, in their severall turnes. To him doth *Socrates* referre it, and withall affirms that he first learn't it of the *Angels*, whom in a vision he had heard to sing the praise of God after such a manner: *ὅτι παλαιὰ εἶδεν ἀγγέλων, διὰ τῶν ἀντηφώνων ὑμῶν τὴν αἰδίαν τελεῖαν ὑμῶντων*, as that Author hath

1. Tim. 2.

1. Cor. 14. 26.

Hist. li. 6. c. 8.

hath it. And where *Theodorēt* doth referre it to *Flavianus* and *Diodorus* Priests of *Antiochia*, during the bustlings of the *Arian* Hereticks, and *Platina* unto *Damasus* Pope of *Rome*: *Theodorēt* is to be interpreted of the restitution of this custome, having beene left off; and *Platina*, of the bringing of it into the Westerne Churches. For that it was in use in *Ignatius* time, (who suffered in the time of *Trajan*) and therefore probablie began by him, as is said by *Socrates*; is evident by that which *Plinie* signified to the selfe same *Trajan*; where he informes him of the *Christians*, *Quod soliti essent stato die ante lucem convenire, carmenque Christo, tanquam Deo, dicere, se cum invicem, &c.* Their greatest crime, said he, was "this, that at a certaine day, (but what that day was that he tells not) they did meet together before day-light; and there sing hymmes to *Christ* as unto a God, "one with another in their courses: and after binde themselves together by a common *Sacrament*, not unto any wicked or unjust attempt, but to live orderly without committing robberie, theft, adulterie, or the like offences.

(2) Now for the day there meant by *Plinie*, it must be *Saturday* or *Sunday*, if it were not both: both of them being in those times, and in those parts where *Pliny* lived, in especial honour; as may be gathered from *Ignatius* who at that time flourished. For demonstration of the which, we must first take notice, how that the world as then, was very full of dangerous fancies, and hereticall dotages: whereby the Church was much disquieted, and Gods worship hindered. The *Ebionites*, they stood hard for the *Jewish Sabbath*, and would by all meanes have it celebrated, as it had beene formerly: observing yet the *Lords day*, as the *Christians* did, in honour of the resurrection of our Lord and Saviour. *Καὶ τὸ μὲν σαββατον, καὶ πάλιν ἡμερὰν ἀγῶσιν ὁμοίως ἐκείνης παρασκευῆς. τῆς δὲ κυριακῆς ἡμέρας ἡμῶν τὰ παραπλήσια εἰς μνήμην τοῦ σωτῆρος ἀπασιως ἐπιτέλουν*, as *Eusebius* tells. The like saith *Epiphanius*

Hist. l. 2 c. 24.

In Damaso.

Hist. l. 3 c. x 3.

nim of them, *I. 1. Heres. 30. n. 2.* And on the other side, there was a sort of Hereticks in the *Easterne* parts, (whereof see *Irenaeus li. 1. ca. 20. 21. 22. 23. 24. & 25.*) who thought that this world being corruptible, could not be made but by a very evill Author. Therefore as the *Jews* did by the festivall solemnities of their *Sabbath*, rejoyce in God that created the world, as in the Author of all goodnesse; so they in hatred of the maker of the world, sorrowed, and wept, and fasted on that day, as being the birth-day of all evill. And whereas *Christians* men of sound helpe, did solemnize the *Sunday* in a joyfull memorie of *Christs resurrection*: so likewise at the selfe same time, such *Hereticks* as denied the *resurrection*, did contrary to them that held it; and fasted, when the rest rejoyced. For the expressing of which two last heresies, it was, that he affirmed with such zeale and earnestnesse, *ἡ πὲρ κυριακῆς, ἡ περὶ σαββάτου νηστεύει, πλὴν ἑνὸς σαββάτου τῷ χριστοῦ ὄντι.* If any one did fast either upon the *Lords day* or the *sabbath*, except one *sabbath* in the yeare, (which was *Easter Eve*) he was a murderer of *Christ*. So he in his *Epistle ad Philippenses*. The *Canons* attributed to the *Apostles*, take notice of the misdemeanour, though they condemne it not, with so high a censure: it being in them onely ordered, that if a Clergie-man offended in that kinde, he should be degraded; *εἰ δὲ λαϊκός, ἀποεξέσθω*, if any of the Laitie, they should be excommunicated. Which makes me marvell, by the way, that those which take such paines to justify *Ignatius*, as *Baronius* doth, in *Ann. 57.* of his *Grand Annales*: should yet condemne this *Canon*, of imposture, which is not so severe as *Ignatius* is, onely because it speaks against the *Saturdayes* fast. Whereof consult the *Annales* *Ann. 102.* Now as *Ignatius* labours here, to advance the *sabbath*, in opposition of those hereticks before remembred, making it equally a festivall with the *Lords day*: so being to deale with those, which too much magnified the *sabbath*, and thought the *Christians* bound unto it, as the *Jews* had beene;

Ignat.

can. 65.

beene; he bends himselfe another way, and resolves it thus. *Μηκέτι ἐν σαββάτῳ ἢ κυριακῇ ὡς ὀρθροῖς χαίροντες, &c.* "Let us not keep the *Sabbath* in a *Jewish* manner, in sloth "and idlenesse, for it is written, that *he that will not labour shall not eat*, and in the sweat of thy brows shalt "thou eat thy bread. But let us keepe it after a spirituall "fashion, not in bodily ease, but in the studie of the law: "not eating meat drest yesterday, or drinking luke- "warne drinks, or walking out a limited space, or setting our delights, as they did, on dancing; but in the contemplation of the works of God. *καὶ μὴ τὸ σαββατισμαί, ἐκπλατύνω πᾶς εὐλόγησις τῷ κυριακῷ, τῷ ἀναστάσιμον, τῷ βασιλίδι, τῷ ὑπατὶν ἡμῶν πατρὶν ἡμερῶν, &c.* And after we have "so kept the *sabbath*, let every one that loveth *Christ*, keep "the *Lords day* festival, the resurrection day, the Queene "and Emperesse of all dayes; in which our life was raised "again, and death was overcome by our Lord and Saviour. So that we see, that he would have both dayes observed: the *Sabbath* first, though not as would the *Ebionites*, in a *Jewish* sort; and after that the *Lords day*, which he so much magnifieth, the better to abate that high esteeme, which some had cast upon the *Sabbath*. Agreeable unto this we finde that in the *Constitutions* of the *Apostles*, for by that name they passe, though not made by them, both dayes are ordered to be kept holy, one in memoriall of the *Creation*, the other of the *Resurrection*. *τὸ σαββατον μὴ καὶ τῷ κυριακῇ ἐορτάζετε, ὅτι τὸ μὴ διημερίαις ὄντι ὑμῶν, ἢ ἀναστάσεως.* See the like *I. 8. c. 33.* of which more hereafter.

(3) And so it was observed in the *Easterne* parts, where those of the *dispersion* had tooke up their seats; and having long time had their meetings on the *Sabbath* day, could not so easily be perswaded from it. But in the *Westerne Churches*, in the which the *Jews* were not so considerable, and where those hereticks before remembred, had beene hardly heard of, it was plainly otherwise: that day not onely not being honoured with their publicke

licke meetings, but destinate to a settled or a constant fast. Some which have looked more nearely into the reasons of this difference, conceive that they appointed this day for fasting, in memory of Saint *Peters* conflict with *Simon Magus*, which being to be done on a *Sunday* following, the *Church of Rome* ordained a solemne fast on the day before, the better to obtaine Gods blessing in so great a businesse: which falling out as they desired, they kept it for a fasting day for ever after. Saint *Austin* so relates it, as a generall and received opinion, but then he addes, *Quod eam esse falsam perhibeant plerique Romani*; That very many of the *Romans* did take it onely for a fable. As for Saint *Austin*, he conceives the reason of it, to be the severall uses which men made of our Saviours resting in the grave, the whole *Sabbath* day. For thence it came to passe, saith he, that some, especially the *Easterne* people, *Ad requiem significandam mallent relaxare jejunium*, to signifie and denote that rest, did not use to fast: where on the other side, those of the *Church of Rome* and some *Westerne Churches*, kept it alwayes fasting, *Propter humilitatem mortis Domini*, by reason that our Lord, that day, lay buried in the sleepe of death. But as the Father comes not home unto the reason of this usage, in the *Easterne* countries; so in my minde, Pope *Innocent* gives a likelier reason for the contrary custome, in the *Westerne*. For in a *Decretall* by him made touching the keeping of this Fast, he gives this reason of it unto *Decentius Engubinus* who desired it of him; because that day and the day before, were spent by the *Apostles* in griefe and heavinesse. *Nam constat Apostolos biduo isto & in mœrore fuisse, & propter metum Iudeorum se occulnisse*, as his words there are. The like saith *Platina*, that *Innocentius* did ordaine the *Saturday* or *Sabbath* to be alwayes fasted, *Quod tali die Christus in sepulchro jacuisset, & quod discipuli ejus jejunassent*, Because our Saviour lay in the grave that day, and it was fasted by his *disciples*. Not that it was not fasted before *Innocents* time, as some vainely thinke: but

Cecil. Tom. 1.

In Innocent.

but that being formerly an arbitrary practice only, it was by him intended for a binding Law. Now as the *African* and the *Westerne Churches* were severally devoted either to the *Church of Rome*, or other Churches in the *East*: so did they follow in this matter, of the *Sabbaths* fast, the practice of those parts, to which they did most adhere. *Millaine* though neere to *Rome*, followed the practice of the *East*: which shewes how little power the *Popes* then had even within *Italie* it selfe. *Paulinus* tels us also of S. *Ambrose*, that he did never use to dine, *nisi die sabbati & Dominico, &c.* but on the *Sabbath*, the *Lords day*, and on the Anniversaries of the *Saints and Martyrs*. Yet so, that when he was at *Rome*, hee used to doe as they there did, submitting to the orders of the *Church* in the which hee was. Whence that so celebrated speech of his, *Cum hic sum, non jejuno sabbato; cum Roma sum jejuno sabbato*: at *Rome* he did; at *Millaine* he did not fast the *Sabbath*. Nay, which is more, Saint *Augustine* tels us, that many times in *Africa*, one and the selfe Church, at least the severall Churches in the self-same Prouince, had some that dined upon the *Sabbath*; and some that fasted. And in this difference it stood a long time together, till in the end the *Romane Church* obtained the cause, and *Saturday* became a fast, almost through all the parts of the *Western* world. I say the *Westerne* world, and of that alone: The *Easterne Churches* being so farre from altering their ancient custome, that in the sixt Councell of *Constantinople*, *Anno 692*, they did admonish those of *Rome* to forbear fasting on that day, upon pain of censures. Which I have noted here, in its proper place, that we might know the better how the matter stood betweene the *Lords Day*, and the *Sabbath*; how hard a thing it was for one to get the mastery of the other: both dayes being in themselves indifferent for sacred uses; and holding by no other tenure, then by the courtesie of the Church.

Invita Ambros.

Epist. 85.

(4) Much of this kinde was that great conflict between

tween the *East* and *Westerne* Churches, about keeping *Easter*: and much like conduced, as it was maintained, unto the honour of the *Lords Day*, or neglect thereof. The *Passcover* of the *Jewes*, was changed in the *Apostles* times, to the Feast of *Easter*; the anniversary memorial of our Saviours *resurrection*: and not changed onely in their times, but by their authoritie. Certain it is that they observed it, for *Polycarpus* kept it, *ὡς Ἰωάννης καὶ οἱ λοιποὶ ἀποστόλων*, both with Saint *John*, and with the rest of the *Apostles*, as *Irenæus* tells us in *Eusebius* History. The like *Polycrates* affirms of Saint *Philip* also; whereof see *Euseb. l. 5. c. 14*. Nor was the difference which arose in the times succeeding, about the Festivall it selfe; but for the time, wherein it was to be observed. The *Easterne* Churches following the custome of *Hierusalem*, kept it directly at the same time, the *Jewes* did their *Passcover*: and at *Hierusalem* they so kept it (the Bishops there for fiteene severall iuccessions, being of the *Circumcision*) the better to content the *Jewes*, their brethren, and to winne upon them. But in the Churches of the *West*, they did not celebrate this Feast *decima quarta luna*, upō what day soever it was, as the others did; but on some *Sunday* following after: partly in honour of the day; and partly to expresse some difference, between *Jewes* and *Christians*. A thing of great importance in the present case. For the *Christians* of the *East* reflected not upon the *Sunday* in the Annuall returne of so great a Feast; but kept it on the fourteenth day of the moneth, be it what it will: it may be very strongly gathered, that they regarded not the *Lords Day* so highly, which was the weekly memory of the *resurrection*, as to preferre that day before any other, in their publick meetings. And thereupon *Baronius* pleads it very well, that certainly Saint *John* was not the Authour of the contrary practice, as some gave it out.

Annal. An. 159. " *Nam quenam potuit esse ratio, &c.* For what, saith he, " might be the reason, why in the *Revelation*, he should

Lib. 5. c. 26.

" make

" make mention of the *Lords Day*, as a day of note, and  
 " of good credit in the Church, had it not got that name  
 " in reference to the *resurrection*. And if it were thought  
 " fit by the *Apostles*, to celebrate the weekly memory  
 " thereof, upon the *Sunday*: then to what purpose should  
 " they keepe the Anniversary, on another day? And so  
 farre questionlesse we may joine issue with the *Cardinal*,  
 that either *Sunday* is not meant in the *Revelation*; or else  
 Saint *John* was not the Authour of keeping *Easter*, with  
 the *Jewes*, on what day soever. Rather we may conceive  
 that Saint *John* gave way unto the current of the times,  
 which in those places, as is said, were much intent upon  
 the customes of the *Jewes*: most of the *Christians* of  
 those parts, being *Jewes* originally.

(5) For the composing of this difference, and bringing of the Church to an uniformity, the Popes of *Rome* bestirred themselves; & so did many others also. And first Pope *Pius* publisheth a declaration, *Pascha domini die dominica, annuis solennitatibus celebrandum esse*, that *Easter* was to be solemnized on the *Lords day* onely. And here, although I take the words of the *letter directory*; yet I relie rather upon *Eusebius* for the authority of the fact, then on the *Decretall* it selfe; which is neither the substance probable, and the date starke false; not to be trusted; there being no such *Consuls*, it is *Crabbes* owne note, as are there set downe. But the Authoritie of Pope *Pius* did not reach so farre as th *Asian* Churches: and therefore it produced an effect accordingly. This was 159. and seven yeares after, *Polycarpus*, Bishop of *Smyna*, a Reverend and an holy man, made away to *Rome*; *διὰ τὸ ἡγνῆσαι καὶ μετὰ τὸ πρὸς τὸ Παπὰν εὐχέσθαι*, then to conferre with *Anicetus*, then the *Roman* Prelate, about this businesse. And though one could not wooe the other to desert the cause; yet they communicated together, and so parted Friends. But when that *Blastus* afterwards had made it necessary, which before was arbitrary; and taught it to be

Cm. Tom 1.

In Chronic.

Euseb. hist. l. 4. c. 13.

D d

utterly

utterly unlawfull, to hold this Feast at any other time, then the *Jewish Pascover*, becomming so the Authour of the *Quarto decimani*, as they used to call them: then did both *Eleutherius* publish a Decree, that it was onely to be kept upon the *Sunday*; and *Irenæus*, though otherwise a peaceable man, write a Discourse entituled, *De schismate contra Blastum*, now not extant. A little before this time (this happed Anno 180) the controversie had tooke place in *Laodicea*; ἐν τῇ ἐκκλησίᾳ τῇ ἐν Λαοδικείᾳ καὶ τῇ Πάγῃ, as *Eusebius* hath it: which mooved *Melito* Bishop of *Sardis*, a man of speciall eminence, to write two Books *de Paschate*, and one *de die Dominico*, καὶ τῇ κυριακῇ. But to what side he took, it is hard to say. Were those discourses extant, as they both are lost, wee might, no doubt, finde much that would conduce to our present businesse. Two yeares before the close of this second century, Pope *Victor*, presuming probably on his name, sends abroad his *Mandate*, touching the keeping of this Feast on the *Lords Day* onely: against the which, when as *Polycrates* & other *Asian Prelates* had set out their *Manifests*, he presently without more ado, declares them all for *excommunicate*. But when this rather hindred, then advanced the cause, the *Asian Bishops* caring little for those *Brima sublumina*; and *Irenæus*, who held the same side with him, having perswaded him to milder courses: he went another way to work by practising with the *Prelates* of severall Churches, to end the matter in particular *Councells*. Of these, there was one held at *Ostroena*, another by *Bachyllus* Bishop of *Corinth*; a third in *Gaul* by *Irenæus*, a fourth in *Pontus*, a fifth in *Rome*, a sixth in *Palestine* by *Theophilus* Bishop of *Casaria*; the Canons of all which were extant in *Eusebius* time: and in all which it was concluded for the *Sunday*. By meanes of these *Synodical determinations*, the *Asian Prelates* by degrees let fall their rigour; and yeelded to the stronger and the surer side. Yet waveringly and with some relapses, till the

L. 4. c. 25.

Euseb. l. 5. c. 23,  
24.

the great Councell of *Nice*, backed with the authority of as great an Emperour, settled it better then before: none but some scattered Schismatics, now and then appearing, that durst oppose the resolution of that famous Synod. So that you see, that whether you looke upon the day appointed for the *Jewish Sabbath*, or on the day appointed for the *Jewish Pascover*; the *Lords day* found it no small matter to obtaine the victorie. And when it had prevailed so farre, that both the Feast of *Easter* was restrained unto it; and that it had the honour of the *publick meetings* of the Congregation: yet was not this, I mean this last, exclusively of all other dayes; the former *Sabbath*, the fourth and sixt dayes of the week, having some share therein for a long time after, as wee shall see more plainly in the following *Centuries*.

(6) But first to make an end of this: this *Centurie* affords us three particular writers that have made mention of this day. First, *Iustin Martyr*, who then lived in *Rome*, doth thus relate, ὅτι τὴν ἡμέραν κοινὴ πάντες ἡ συνέλευσις ποιεῖμεν, &c. Vpon the *Sunday* all of us assemble in the Congregation: as being that first day wherein God separating the light and darknesse, did create the world; and *Iesus Christ* our Saviour rose againe from the dead. This for the day; then for the service of the day, he describes it thus. Vpon the day called *Sunday*, all that abide within the Cities or about the fields, doe meet together in some place, where the records of the *Apostles*, and writings of the *Prophets*, as much as is appointed, are read unto us. The *Reader* having done, the Priest or Prelate ministreth a word of exhortation, that we do imitate those good things which are there repeated. Then standing up together, we send up our prayers unto the Lord; which ended, there is delivered unto every one of us, bread, and wine with water. After all this the Priest or Prelate offers up our prayers and thanksgiving as much as in him is, to God; and all the

Apolog. 2.







religious exercises, in greater numbers, then on others, in Africke and the West especially; and by their use of turning towards the East, when they made their prayers, the world was sometimes so perswaded. *Inde suspicio, quod innotuerit nos ad Orientis regionem precari*, as he there informed us. Whereby we may perceive of what great antiquitie that custome is, which is retained in the Church of England, of bowing, kneeling, and adoring towards the Easterne parts. The second name by which Tertullian calls this day, is the *eight day* simply; *Ethnicis semel annuus dies quisquis festus est, tibi octavo quoque die.*

De Idolat. c. 14.

De corona mil.  
c. 3.

Apolo. 39.

The third is, *Dies Dominicus*, or the *Lords day*, which is frequent in him, as, *Die Dominico jejunium nefas ducimus*, we hold it utterly unlawful to fast the *Lords day*, of which more hereafter. For their performances in their publicke meetings he describes them thus. *Coimus in cœtum & congregationem, &c.* We come together into the assembly or congregation, to our common prayers, that being banded as it were in a troope or Armie, we may besiege God with our petitions. To him such violence is exceeding gratefull. It followeth, *Cogimur ad sacram lit. commemorationem, &c.* We meet to heare the holy Scriptures rehearsed unto us, that so according to the qualitie of the times, we may either be premonished, or corrected by them. Questionlesse by these holy speeches our faith is nourished, our hopes erected, our assurance settled: and notwithstanding by inculcating the same, we are the better stablished in our obedience to Gods precepts. A litle after, *President probati quique seniores, &c.* Now at these generall meetings, some Priests or Elders do preside, which have attained unto that honour not by money, but by the good report that they have gotten in the Church. And if there be a *poore-mans Boxe*, every one cast in somewhat *mensua die*, at least once a moneth, according as they would; and as they were able. Thus he describes the forme of their publicke meetings: but that such meetings were

were then used amongst them, on the *Sunday* onely, that he doth not say. Nor can we learne by him or by *Justin Martyr*, who describes them also either how long those meetings lasted, or whether they assembled more then once a day, or what they did after the meetings were dissolved. But sure it is, that their Assemblies held no longer then our Morning service; that they met onely before noone, for *Justin* saith, that when they met they used to receive the Sacrament; and that the service being done, every man went againe to his daily labours. Of all these I shall speake hereafter. Onely I note it out of *Beza*, that hitherto the people used not to forbear their labours, but while they were assembled in the Congregation: there being no such dutie enjoyned amongst them, neither in the times of the Apostles, nor after, many yeares, not till the Emperours had embraced the Gospell, and therewith published their Edicts to enforce men to it. But take his words at large for the more assurance. *Vt autem Christiani eo die à suis quotidianis laboribus abstinerent, præter id temporis quod in cœtu ponebatur, id neque illis Apostolicis temporibus mandatum, neque prius fuit observatum, quam id à Christianis Imperatoribus, ne quis a verum sacramentum meditatione abstraheretur, & quidem non ita præcise observatum.* Which makes it manifest that the *Lords day* was not taken for a Sabbath day in these three first Ages. But for *Tertullian* where I left, note that I rendered *seniores*, by *Priests* or *Elders*, because I thinke his meaning was to render the Greeke *Presbyter*, by the Latine *senior*. For that he should there meane *lay-elders*, as some men would have it, is a thing impossible: considering that he tels us in another place, that they received the Sacrament at the hands of those, that did preside in the assemblies. *Eucharistia Sacramentum non de aliorum manu, quam de Presidentium sumimus*; and therefore sure they must be *Priests*, that so presided.

In Cant. Sol.  
hom. 30.De coron. milit.  
c. 3.

(9) Proceed we next to *Origen*, who flourished at the same time also. Hee being an Auditor of *Clemens*, in the

In Gen hom. 10.  
Cont. Celj. 1. 8.

Cent. 2 c. 6.

Hist. 1. 5. c. 21.

the schooles of *Alexandria*, became of his opinions too in many things: and amongst others in dislike of those selected *festivals* which by the Church were set apart, for Gods publicke service. *Dicite mihi vos qui festis tantum diebus ad Eccles. convenitis, ceteri dies non sunt festi, non sunt dies Domini? Iudaorū est dies certus & rarus ob- servare solennes &c. Christiani omni die carnes agnoscunt, i. e. carnes verbi Dei quotidie sumunt.* Tel me, saith he, "you that frequent the Church on the feast dayes onely, "are not all dayes *festivall*? are not all the *Lords*? It ap- pertaines unto the *Jews* to observe *dayes*, and *festivals*: "the *Christians* every day eate the flesh of the Lambe, "i. e. they every day do heare the Word of God. And in another place, Εορτάζει γαρ ζατ' αλήθειαν ο τὰ δὲ δὸντι ποιεῖται, αἱ εὐχαριστίας, διὰ παντός θύων τὰς ἀναμάρτους ἐν ταῖς "πρὸς τὸ θεῖον εὐχαῖς θυσίαις, &c. He truly keepes the *festi- vals*, that performes his dutie, praying continually, and "offering every day the unbloudy sacrifice in his prayers "to God. Which whosoever doth, and is upright in "thought, word, and deed, adhering alwayes unto God, "our naturall Lord; αἰεὶ ἀγει κλειανὴς ἡμέρας, Every day is to him a *Lords day*. It seemes too, that he had his de- sire, in part: it being noted by the *Mandeburgians*, that every day there were assemblies in *Alexandria*, where he lived, for hearing of the word of God. *Et de collectis quotidie celebratis in quibus predicatum sit verbum Dei, Hom. 9. in Isa. significare videtur,* as they note it from him. Indeed the *Proem* to his severall *Homilies*, seeme to intimate, that if they met not every day, to heare his *Le- ctures*; they met very often. But being a learned man, and one that had a good conceit of his owne abilities, he grew offended that there was not as great resort of peo- ple every day, to heare him; as upon the *Festivals*. Of *Sunday* there is little doubt, but that it was observed a- mongst them: and so was *Saturday* also, as we shall see hereafter out of *Athanasius*. Of *Wednesday* and *Friday* it is positively said by *Socrates*, that on them both the Scrip- tures

tures were read openly, and afterwards expounded by the *Doctors* of the Church; and all things done appointed by the publicke *Liturgie*, save that they did not use to re- ceive the sacrament. καὶ τὸ τοῦ ἐστὶν ἐν Ἀλεξανδρείᾳ ἀρχαῖον ἔθος. And this, saith he, was the old in *Alexandria*: which he confirms by the practise of *Origen*, who was accusto- med, as he tells us, to preach upon these dayes to the Congregation. *Tertullian* too takes speciall notice of these two dayes, whereof consult him in his booke *adu. Psychicos*.

(10) About the middle of this Centurie, did Saint *Cyprian* live, another *African*: and he hath left us some- what, although not much, which concernes this busines. *Aurelius*, one of excellent part, was made a *Reader* in the Church, I thinke of *Carthage*: which being very wel- come newes to the common people, Saint *Cyprian* makes it knowne unto them; and withall lets them understand, that *Sunday* was the day appointed for him to begin his Ministerie. *Et quoniam semper gaudium properat, nec mora ferre potest letitia, dominico legit.* So that as *Sunday* was a day, which they used to meet on; so reading of the Scripture, was a speciall part of the *Sundayes* exercise. Not as an exercise to spend the time, when one doth wait for anothers comming, till the assemblie be com- plete; and that without choice or stint appointed by determinate order; as is now used both in the *French* and *Belgicke* Churches: for what need such an eminent man, as *Aurelius* was, be taken out with so much expectation, to exercise the *Clarks*, or the *Sextons* dutie. But it was used amongst them then, as a chiefe portion of the service which they did to God; in hearkening reverently unto his voice: It being so ordered in the Church, that the whole Bible or the greatest part thereof, should be read o- ver once a yeare. And this, that so the Ministers of the con- gregation, by often reading and meditation of Gods Word, be stirred up to godlinesse themselves, and be the more able

Lib. 2. Epist. 5.

Preface to the  
Common prayer.

to exhort others by wholesome doctrine, and to confute them that were Adversaries to the truth: as that the people by daily hearing of the Scriptures, should profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion. Nor for the duties of the people, on this day, in the Congregation, as they used formerly to heare the Word, and receive the Sacraments, and to powre forth their soules to God in affectionate prayers: so much about these times, viz. in Ann. 237. it had beene appointed by Pope Fabian, that every man and woman should on the Lords day bring a quantitie of bread and wine, first to be offered on the Altar, and then distributed in the Sacrament. A thing that had beene done before, as of common course; but now exacted as a duty: for the neglect whereof Saint Cyprian chides with a rich widdow of his time, who neither brought her offering, nor otherwise gave any thing to the poore-mans Boxe, and therefore did not keepe the Lords day, as she should have done. *Locuples & dives dominicum celebrare te credis, qua Corbonam omnino non respicias, qua in Dominicam (here he meanes the Church) sine sacrificio venis, qua partem de sacrificio, quod pauper obtulit, sumis.* In after times this custome went away by little and little; instead of which it was appointed by the Church, and retained in ours, that Bread and Wine for the Communion, shall be provided by the Churchwardens at the charge of the Parish. I should now leave Saint Cyprian here, but that I am to tell you first, that he conceives the Lords day to have beene prefigured in the eight day, destinate to circumcision. Which being but a private opinion of his owne; I rather shall referre the Reader unto the place, then repeat the words. And this is all, this Age affords me in the present search.

(11) For other holy dayes by the Church, for Gods publicke service, those three Centuries precedent; besides the Lords day, or the Sunday, which came every weeke,

Origen

Origen names the Good Friday as we call it now, the Parasceve, as he calls it there; the feast of Easter and of Pentecost. Of Easter we have spoke already. For Pentecost or Whitsontide, as it began with the Apostles, so it continues till this present, but not in that solemnitie which before it had. For antiently not that day onely, which wee call Whitsunday, or Pentecost *ἡ ἑορτή*, but all the fiftie dayes, from Easter, forwards, were accounted holy; and solemnized with no lesse observation, then the Sundayes were: no kneeling on the one, nor upon the other; no fasting on the one, nor upon the other. Of which dayes, that of the Ascension, or Holy-Thursday being one; became in little time to be more highly reckoned of then all the rest: as we shall prove hereafter out of Saint Austin. But for these 50. dayes aforesaid, Tertullian tels us of them, thus: *Die Dominico jejunium nefas ducimus, vel de geniculis adorare; Eadem immunitate a die Pasche in Pentecosten gaudemus*: which makes both alike. Which words if any thinke too short, to reach the point, he tels us in another place, that all the Festivals of the Gentiles, contained not so many dayes as did that one. *Excerpe singulas solennitates nationum, & in ordinem texe, Pentecosten implere non poterunt.* The like he hath also in his booke *adv. Psychicos*: the like Saint Hierom. *ad Lucinum*; the like Saint Ambrose, or Maximus Taurinens. which of the two loever it was, that made those Sermons, *Serm. 60. 61.* In which last it is said expressly of those fifty daies, that every one of them, was *instar Dominica*, and *qualis est Dominica*, in all respects nothing inferiour to the Lords day. And in the Comment on Saint Luke (which questionlesse was writ by Ambrose) *cap. 17. l. 8.* it is said expressly, *Et sunt omnes dies tanquam Dominica*, that every day of all the fiftie, was to be reckoned of no otherwise, in that regard, especially, then the Sunday was. Some footsteps of this custome yet remaine amongst us, in that we fast not either on S. Marks Eve, or on the Eve of

Cont. Cels. l. 8.

De Coron. milit. ca. 3.

De Id. l. c. 14.

Decret. l. 5. c. 7.

De pietat. & Eleemos.

V. l. 3 Epi 8.

of *Philip* and *Jacob*, happening within the time. The fast of the *Rogation weeke* was after instituted, on a particular, and extraordinarie occasion. Now as these festivals of *Easter* and of *Whitsontide*, were instituted in the first Age or *Centurie*, and with them those two dayes attendant, which we still retaine; whereof see *Austin de Civit. Dei*, li. 22. ca. 8. & *Myssen* in his first *Hom. de Paschate*, where *Easter* is expressly called τεχνικὸς ἀποθεσμία, or the three-dayes-feast: so was the feast of *Christs nativitie* ordained or instituted in the second, that of his incarnation in the third. For this we have an *Homilie* of *Gregory* surnamed *Thaumaturgus*, who lived in An. 130, entituled *De annunciatione B. Virginis*, as we call it now. But being it is questionable among the learned, whether that *Homilie* be his, or not: there is an *Homilie* of *Athanasius* on the selfe same argument, (he lived in the beginning of the following *Centurie*) whereof there is no question to be made at all. That of the *Lords nativitie*, began if not before, in the second Age. *Theophilus Casariensis*, who lived about the times of *Commodus* and *Severus* the *Romane Emperours*, makes mention of it; and fixeth it upon the 25. of *Decemb.* as we now observe it. *Natalem Domini, quocunque die 8. Calend. Januar. venerit, celebrare debemus*, as his owne words are. And after, in the time of *Maximinus* which was one of the last great persecutours, *Nicephorus* tells us, that *In ipso natali Dominici die, Christianos Nicomedia festivitatem celebrantes, succenso templo concremavit*; even in the very day of the *Lords nativitie*, he caused the *Christians* to be burnt at *Nicomedia*, whilst they were solemnizing this great feast within their Temple. I say this *Great Feast*, and I call it so on the authoritie of *Beda*, who reckoneth *Christmas*, *Easter*, and *Whitsontide*, for *majora solennia*, as they stil are counted. But before *Beda* it was so thought over all the Church: *Chrysostome* calls it, μετروπολὶς ἡ πόλις ἡ μήτηρ ἡ πόλις, the mother or metropolis of all other feasts.

And

And before him Pope *Fabian*, whom but now we spake of, ordained that all lay-men should communicate at least thrice a yeare, which, was these three festivals. *Et si non frequentius, saltem ter in Anno Laici homines communicent, &c. in Pascha & Pentecoste, & Natali Domini*. So quickly had the *Annua*ll got the better, of the weekly Festivalls. According to which ancient Canon, the Church of *England* hath appointed that every man communicate at least thrice a yeare; of which times, *Easter* to be one.

(12) Before we end this Chapter, there is one thing yet to be considered, which is the name wherby the *Christians* of these first Ages, did use to call the day of the resurrection; and consequently the other dayes of the week, according as they found the time divided. The rather because some are become offended, that wee retaine those names amongst us, which were to us commended by our Ancestours, and to them, by theirs. Where first we must take notice, that the *Jewes* in honour of their *Sabbath*, used to referre their times to that; distinguishing their dayes by *Prima Sabbati*, *Secunda Sabbati*, and so untill they came to the *Sabbath* it selfe: as on the other side the *Gentiles*, following the motions of the *Planets*, gave to each day the name of that particular *Planet*, by which the first houre of the day was governed, as their *Astrologers* had taught them. Now the *Apostles* being *Jewes*, retained the custome of the *Jewes*; and for that reason called that day on which our *Saviour* rose, *μία σάββατος, una sabbati*, the first day of the week, as our *English* reads it. The Fathers, many of them followed their example. *Saint Austin* thereupon calls *Thursday*, by the name of *quintum sabbati*, *Epist. 118*, and so doth venerable *Beda*, *bist. lib. 4. c. 25*. *Saint Hierome*, *Tuesday*, *tertium sabbati*, in *Epitaph. Paula*; *Tertullian* *Friday*, by the old name, *parasceve* l. 4. *advers. Marcion*. *Saturday* they called generally the *Sabbath*; and *Sunday*, sometimes *dies solis*, and is some-

See *Binius*  
*Conc. T. 1.*

L. 7. c. 6.

*Orat. de Philo-*  
*gon.*



De invent. re-  
rum l. 5, 6.

De imagine  
mundi, cap. 28.

sometimes *Dominicus*. Pope *Silvester*, as *Polydore Virgil* is of opinion, *vanorum decorum memoriam abhorrens*, hating the name and memory of the *Gentile-Gods*, gave order that the dayes should be called by the name of *Feria*; and the distinction to be made by *Prima feria*, *secunda feria*, &c. the *Sabbath* and the *Lords day* holding their names, and places, as before they did. Hence that of *Honorius Augustodunensis*; *Hebraei nominant dies suos, una vel prima sabbati*, &c. *Pagani sic, dies solis, Luna*, &c. *Christiani vero sic dies nominant, viz. Dies Dominici, feria prima*, &c. *Sabbatum*. But by their leaves, this is no universall rule; the Writers of the *Christian Church* not tying up their hands so strictly, as to give the dayes what names they pleased: Save that the *Saturday* is called amongst the by no other name, then that which formerly it had, the *Sabbath*. So that when ever, for a thousand years, and upwards, wee meet with *sabbatum*, in any Writer of what name soever it must be understood of no day but *Saturday*. As for the other day, the day of the *resurrection*, all the *Evangelists*, and *Saint Paul*, take notice of no other name, then of the *first day of the weeke*. *S. Iohn*, and after him *Ignatius*, call it *dominica*, the *Lords Day*. But then again, *Iustin Martyr* for the second Century doth in two severall passages call it no otherwise then *dominica*. *Sunday*, as then the *Gentiles* called it, and we call it now: and so *Tertullian* for the third, who useth both, and calls it sometimes *dies solis*, and sometimes *Dominicum*, as before was said. Which questionlesse neither of them would have done, on what respect soever, had it been either contrary, to the Word of God, or scandalous unto his Church. So for the after ages, in the Edicts of *Constantine*, *Valentinian*, *Valens*, *Gratian*, *Honorius*, *Arcadius*, *Theodosius*, *Christian Princes* all, it hath no other name then *Sunday*, or *dies solis*: and many faire yeares after them, the Synod held at *Dingelsheim* in the lower *Bavaria*, Anno 772, calls it plainly *Sunday*; *Festo die solis pro-*



## CHAP. III.

That in the fourth Age from the time of  
*Constantine* to *Saint Austine*, the *Lords*  
day was not taken for a *Sab-*  
*bath day*.

(1) *The Lords day first established by the Emperour Constantine.* (2) *What labours were permitted, and what restrained on the Lords day, by this Emperours Edict.* (3) *Of other holy dayes, and Saints dayes, instituted in the time of Constantine.* (4) *That weekly other dayes, particularly the Wednesday and the Friday, were in this Age, and those before appointed for the meetings of the Congregation.* (5) *The Saturday as highly honoured in the Easterne Churches, as the Lords day was.* (6) *The Fathers of the Easterne Churches, cry downe the Iewish Sabbath, though they held the Saturday.* (7) *The Lords day not spent wholly in religious exercises; and what was done with that part of it, which was left at large.* (8) *The Lords day, in this Age, a day of feasting: and that it hath beene alwayes deemed hereticall, to hold fasts thereon.* (9) *Of recreation on the Lords day: and of what kind those dancings were, against the which the Fathers enveigh so sharply.* (10) *Other Imperiall Edicts about the keeping of the Lords day, and the other holy daies.* (11) *The Orders, at this time in use, on the Lords day, and other dayes, of publick*  
E e meeting

De invent. re-  
rum l. 5, 6.

De imagine  
mundi, cap. 28.

sometimes *Dominicus*. Pope *Silvester*, as *Polydore Virgil* is of opinion, *vaporum deorum memoriam* abhorrent, hating the name and memory of the *Gentile-Gods*, gave order that the dayes should be called by the name of *Farie*; and the distinction to be made by *Prima feria*, *da feria*, &c. the *Sabbath* and names, and places, as before the *norius Augustodunensis*; *Hebræi vel prima sabbati*, &c. *Paganus Christiani vero sic dies nominantur feria prima*, &c. *Sabbatum*. This was a universall rule; the Writers of this Age tying up their hands so strictly to these names they pleased: Save that amongst the by no other name, but had, the *Sabbath*. So that when we meet with what name soever it must be called *Saturday*. As for the other dayes, on, all the *Evangelists*, and *Saint Iohn*, take notice of no other name, then of the first day of the weeke, *S. Iohn*, and after him *Ignatius*, call it *dominica*, the *Lords Day*. But then again, *Iustin Martyr* for the second Century doth in two severall passages call it no otherwise then *Sunday*, as then the *Gentiles* called it, and we call it now: and so *Tertullian* for the third, who useth both, and calls it sometimes *dies solis*, and sometimes *Dominicum*, as before was said. Which questionlesse neither of them would have done, on what respect soever, had it been either contrary to the Word of God, or scandalous unto his Church. So for the after ages, in the Edicts of *Constantine*, *Valentinian*, *Valens*, *Gratian*, *Honorius*, *Arcadius*, *Theodosius*, Christian Princes all, it hath no other name then *Sunday*, or *dies solis*: and many faire yeares after them, the Synod held at *Dingelsheim*, in the lower *Bavaria*, Anno 772, calls it plainly *Sunday*. *Festo die solis* pro-



## II.

From the time of  
*Justin*, the *Lords*  
*day* or *Sab-*

...lished by the Emperour  
...were permitted, and what  
...on the *Lords day*, by this Emperours Edict.  
(3) Of other holy dayes, and Saints dayes, instituted in the  
time of *Constantine*. (4) That weekly other dayes, par-  
ticularly the *Wednesday* and the *Friday*, were in this Age,  
and those before appointed for the meetings of the Congre-  
gation. (5) The *Saturday* as highly honoured in the *Eas-  
terne Churches*, as the *Lords day* was. (6) The *Fathers*  
of the *Easterne Churches*, cry downe the *Iewish Sabbath*,  
though they held the *Saturday*. (7) The *Lords day* not spent  
wholly in religious exercises; and what was done with that  
part of it, which was left at large. (8) The *Lords day*, in  
this Age, a day of feasting: and that it hath beene alwayes  
decemed hereticall, to hold fasts thereon. (9) Of recreati-  
on on the *Lords day*: and of what kind those dancings  
were, against the which the *Fathers* enveigh so sharply.  
(10) Other Imperiall Edicts about the keeping of the  
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De invent. re-  
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## CHAP. III.

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Ee meeting

meeting, in the Congregation. (12) The infinite differences between the Lords day, and the Sabbath.

(1)



Therto have we spoken of the *Lords day*, as taken up by the common consent of the Church: not instituted or established by any text of *Scripture*, or *Edict of Emperour*, or *decree of council*; save that some few particular *Counsels* did reflect upon it, in the point of *Easter*. In that which followeth, wee shall finde both *Emperours* and *Councils* very frequent, in ordering things about this day, and the service of it. And first wee have the Emperour *Constantine*, who being the first *Christian Prince* that publickely profest the *Gospell*, was the first also that made any law about the keeping of the *Lords day* or *Sunday*. Of him *Eusebius* tells us, that thinking that the chiefest and most proper day, for the devotion of his subjects, he presently declared his pleasure, *τοῖς ὑπὸ τῆς Ρωμαίων ἀρχῆς πολιτευομένοις ἀπασί σχολὴν αἰεὶ, τοῖς ἐπὶ τοῖς τοῖς Σαββάσι καὶ ἡμέραις*, that every one who lived in the *Roman Empire*, should take their ease, or rest, in that day weekly, which is instituted to our *Saviour*. Now where the souldiers in his campe were partly *Christians*, and partly the *Gentiles*: it was permitted unto them who professed the *Gospell*, upon the *Sunday*, so he calls it, freely to goe unto the *Churches*, and there offer up their prayers to Almighty God. But such as had continued still in their auntient errours, were ordered to assemble in the open fields, upon those dayes and on a signal given, to make their prayers unto the Lord, after a forme

*De vit. const.*  
*lib. 4. c. 18.*

forme by him prescribed. The forme being in the *Latine* tongue, was this that followeth. *Te solum Deum agnoscimus, te regem profitemur, te adiutorem invocamus, per te victorias consecuti sumus, per te hostes superavimus, a te & presentem felicitatem consecutos fatemur, & futuram adepturos speramus: tui omnes supplices sumus, a te petimus, ut Constantinum Imperatorem nostrum unacum piis ejus liberis, quam diutissime nobis saluum & victorem conserves.* In *English*, thus. We doe acknowledge thee "to be the onely God, we confesse thee to be the King, "we call upon thee as our helper and defender: by thee "alone it is that we have got the victory. and subdued "our enemies, to thee as we referre all our present "happinesse, so from thee also do we expect our future. "Thee therefore we beseech, that thou wouldest please "to keepe in all health and safety, our noble Emperour "Constantine, with his hopefull progeny. Nor was this onely to be done in the fields of *Rome*, in *patentibus suburbiorum campis*, as the *Edict* ranne: but after by another proclamation he did command the same over all the *Provinces* of the Empire. *Καὶ τοῖς κατ' ἐθνὸν δ' ἀρχαῖσι ὁμοίως τὴν κωνσταντίνου ἡμέραν νόμον ἐποιεῖται γράσσειν, τῷ νουμάτι βασιλεῖ, as Eusebius hath it.* So naturall a power it is in a *Christian Prince*, to order things about religion; that he not onely tooke upon him to command the day, but also to prescribe the service; to those I meane who had no *publicke Liturgie*, or *set forme* of Prayer.

(2) Nor did he onely take upon him to command or appoint the day, as to all his subjects; and to prescribe the forme of prayer, as unto the *Gentiles*: but to decree what workes should be allowed upon it, and what intermitted. In former times, though the *Lords day*, had got the credit, as to be honoured with the *publicke meetings* of the Congregation; yet was it not so strictly kept, no not in time of *Divine service*, but that the *publicke* magistrates, *Judges* and other *Ministers* of state, were to attend those great employments they were called un-

E e 2

to,

Cap. 20.

Cap. 23.

to, without relation to this day, or cessation on it, and so did other men that had lesse employments, and those not so necessary. These things this pious Emperour taking into consideration, and finding no necessity, but that his *Judges* and other publicke *ministers* might attend Gods service on that day; at least not bee a meanes to keepe others from it: and knowing that such as dwelt in *Citties* had sufficient leisure to frequent the *Church*, and that *Artificers* without any publicke discommodity, might for that time forbear their ordinary labours: hee ordered and appointed, that all of them, in their severall places should this day lay aside their *owne businesse*, to attend the *Lords*. But then withall considering, that such as followed *husbandry*, could not so well neglect the times of *seede* and *harvest*, but that they were to take advantage of the fairest and most seasonable weather, as God pleased to send it; he left it free to them to follow their affaires on what day soever: lest otherwise they might lose those blessings, which God in his great bounty had bestowed upon them. This mentioned in the very Edict he set forth about it. First for his *Judges*, *Citizens* or inhabitants of the greater townes, and all *Artificers* therein dwelling. *Omnes Iudices, urbanaque plebes, & cunctarum artium officia, venerabili die Solis quiescant.* Next for the people of the Country, *Rure tamen positi, libere licenterque agrorum cultura inserviant, quoniam frequenter evenit, ut non aptius alio die, frumenta sulcis, vinea, serebibus mandentur.* And then the reason of this followes, *Ne occasione momenti, pereat commoditas celesti provisione concessa.* This Edict did beare date, in the *Nones of March*, Anno 321, being the 11 year of that Princes Empire: and long it did not stand, till hee himselfe was faine to explaine his meaning in the first part of it. For whereas hee intended onely to restrain *lawsuites*, and contentious pleadings, as being unfit for such a day: his *Judges* and like officers finding a generall restraint in the law or Edict, durst not ingage themselves

in the Cognizance of any evill cause what ever; no not so much as in the *Manumission* of a *Bondslave*. This comming to the Emperours notice, who was a friend of liberty, and could not but well understand, how acceptable a thing it was to God, that workes of charity and mercy should not be restrained on any dayes: it pleased him to send out a second Edict, in the *July* following, directed to *Elpidius*, who was then *Præfectus Prætorio*, as I take it; wherein hee authorized his *Ministers* to performe that Office, any thing in the former Law, unto the contrary notwithstanding. For so it remaines, *Sicut ibid. indignissimum videbatur diem Solis venerationis sue celebrationem, altercantibus jurgijs & noxijs partium contentionebus occupari; ita gratum est & jucundum eo die, quæ sunt maxime votiva, compleri. Atque ideo emancipandi & manumittendi, die festo, cuncti licentiam habeant, & super his rebus Acta non prohibeantur.* So that not onely *husbandry* was permitted, in small Townes and Villages; but *manumission* being a meere civill Act and of no small care, many was by him suffered and allowed in the greater *Citties*. The first great worke done by the first great *Christian Prince*, was to declare his royall pleasure about this day; what things he thought most proper to permit, and what to disallow upon it, teaching all other *Kings* and *Princes* which have since succeeded, what they should also doe on the same occasion.

(3) Nor did this pious Prince confirme and regulate the *Lords day* onely: but unto him we are indebted for many of these other *Festivalls*, which have beene since observed in the *Church of God*. It had beene formerly a custome in the *Christian Church*, carefully to observe the times and dayes of their departure, who had preferred the *Gospel* before their *lives*, and suffered many torments, and at last death it selfe, for the faith of *Christ*. *Euseb. hist. l. 4. c. 14.* The *Church of Smyrna* (and that's the highest we neede goe) testifieth in an Epistle writ *ad Philomelienses*, that they did celebrate the day, wherein their Reverend Bi-

shop Polycarp did suffer Martyrdom with joy and gladness, and an holy Convocation. This was in Anno 170. or thereabouts. And in the following Age, S. Cyprian taking notice of such men as were imprisoned for the testimony of a good conscience, appointed that the dayes of their decease should be precisely noted, that so their memories might be celebrated with the holy Martyrs. Denique & dies eorum quibus excedunt, annotate, ut commemorationes eorum inter memorias martyrum celebrare possimus, as there he hath it. But hitherto they were onely bare memorialls, (for more they durst not doe in those times of trouble) their sufferings onely signified to the Congregation: and that they did unto this end, that by exhibiting the people their infinite indurances for the truth and testimony of Religion, they also might be nourished in an equall constancie. After, when as the Church was in perfect peace, it pleased the Emperour Constantine to signifie to all his Deputies and Leivtenants in the Roman Empire, that they should have a care to see those the memorialls of the Martyrs duly honoured; and solemne times or Festivalls to be appointed in the Churches, to that end and purpose. Καὶ μετὰ τὴν νίκην ἐπὶ μάρτυρων, καὶ ἐν ἡμέραις τῶν ἁγίων [τέτρω] ἐκκλησιαίαις ἐδοξάζον. And though these Festivalls and Saints dayes became not forthwith common over all the world, but were observed in those parts chiefly, wherein the memorie of the Saint or Martyr, was in most esteeme; in which respect Saint Hierome calls them, tempora in honore Martyrum pro diversa regionum varietate constituta: yet in a little tract of time, such of them as had beene most eminent, as the Apostles and Evangelists, were universally received and celebrated, even as now they are. I say as now they are, as they are now observed in the Church of England; and this I say upon the credit and authority of Theodoret. Who, though hee gives another reason and originall of these institutions, informes us of these Festivalls that they were modesta, casta, temperantia plena, performed with

Epl. 8. l. 3.

Euseb. l. 4.  
cap. 23.

In Gal. 41

De Martyr.  
l. 8.

modestie

modestie, chastitie and sobrietie: not as the Festivalls of the Gentiles were, in excesse and riot. And not so onely, but he affirms this of them, divinis canticis personantis, sacrisque sermonibus audiendis intentæ, that they were solemnized with spirituall Hymnes, and religious Sermons: and that the people used to emptie out their soules to God in fervent and affectionate Prayers, non sine lachrymis & suspirijs, even with sighes and teares. As for Theodoret, he lived and flourished in the yeare 420. and speakes of these Festivalls (S. Peter and S. Thomas and S. Paul, with others which he names particularly) as things which had beene settled and established a long time before: and therefore could not be much after the time of Constantine, who dyed not till the up yeare 341. or thereabouts. As for the eighth booke de Martyrib. Where this passage is, it is the 12. of those entituled de curandis Grac. affect. And howsoever some exception hath beene made against them, as that they were not his, whose names they carry: yet finde I no just proöfe thereof amongst our Criticks.

(4) Now as the Emperour Constantine did adde the Annuall Festivalls of the Saints unto those other Anniversarie feasts, which formerly had beene observed in the Christian Church: so by his royall edict did he settle and confirme those publicke meetings, which had beene formerly observed on each Friday weekly; the Wednesday standing on the same Basis, as before it did, which was the custome of the Church. Eusebius having told us of this Emperours Edict about the honouring of the Sunday, addes, that he also made the like about the Friday: ἡμέρας γὰρ τὰς πρὸς τὸ σαββατὶ καὶ τριῶν as that Author hath it. Sozomen addes, that he enjoyned also the like rest upon it, the like cessation both from indicature, and all other busineses: and after gives this reason of it. Ἐν ἡμέρᾳ δὲ τὴν κυνακίαν, ὡς ἐν ταύτῃ τὸ χρίσθ' ἀναστάντες ἐκ τῶν νεκρῶν: τὴν δὲ ἑτέραν, ὡς ἐν αὐτῇ σαυροῦσθαι. Hee honoured the one, saith he, as being the day of our Redeemers resurrection,

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the

De vit Const.  
l. 4. c. 18.

Hist. l. 1. c. 8.



the other, as the day of our Saviours passion. So for the practise of the Church in the following times, that they used other dayes besides the *Sundayes*, is evident by many passages of *Cyrril of Hierusalem*, where hee makes mention of the Sermon preached the day before, *ἡμέρα* in his owne Language; *Catech. orat. 7.* & *ἡμέρα κατὰ τὴν κυριακὴν*, the morrow after the Lords day, *Cat. 14.* & *ἡμέρα καθεστῆς μυσταγωγίας*, *Catech. Mystag. 2.* The like is very frequent in *S. Ambrose* also. *Hesternodie de fonte disputavimus, De Sacram. lib. 3. cap. 1.* *Hesternus noster sermo ad sancti altaris sacramentum deductus est. lib. 5. cap. 1.* and in other places. The like in *Crisostome* as in many other places; too many to bee pointed at in this place and time; so in his 18. *Hom.* on the 3. of *Gen.* *ἡμεῖς χθὲς τὴν διχαστὴν φιλανθρωπίαν, &c.* But this perhaps was onely in respect of Lectures, or Expositions of the Scriptures, such as were often used in the greater Cities, where there was much people, and but little businesse: for I conceive not that they met every day in these times to receive the Sacraments. Of *Wednesday* and of *Friday*, it is plaine they did, (not to say any thing of the *Saturday* till the next Section.) *S. Basil* names them all together. *Καὶ τὸ κοινοῦ εἶναι δεχόμενοι τὴν ἡμέραν, &c.* "It is faith he, a profitable and pious thing, every day to communicate and to participate of the blessed body and blood of *Christ* our Saviour; he having told us in plaine termes, that *Whosoever eateth his flesh, and drinketh his blood, hath eternall life.* We notwithstanding doe communicate but foure times weekly, *ἐν τῇ κυριακῇ καὶ ἐν τῇ τετάρτῃ, ἐν τῇ πεμπτῇ καὶ ἐν τῷ σαββάτῳ*, viz. on the Lords day, the *Wednesday*, the *Friday* and the *Saturday*, unlesse on any other dayes the memory of some *Martyr* be perhaps observed. *Epiphanius* goeth a little further, and he deriveth the *Wednesdays* and the *Fridays* Service even from the *Apostles*, ranking them in the same *Antiquity*, and grounding them upon the same authority, that he doth the *Sunday*. *Συνάξις δὲ ἐπιτελεῖται παρ' ἡμῶν*

Eph. 289.

Eph. 289.  
Cath. 18. 22.

*παρ' ἡμῶν εἶπεν ἀπὸ τῶν Ἀποστόλων τετάρτῃ, καὶ πεμπτῇ, καὶ κυριακῇ.* Onely it seemes the difference was, that where as formerly it had beene the custome not to administer the Sacrament on these two dayes (being both of them fasting dayes, and so accounted long before) untill towards evening: It had beene changed of late and they did celebrate in the mornings *ὡς ἐν κυριακῇ ἡμέρᾳ*, as on the Lords day was accustomed. Whether the meetings on these dayes were of such antiquity as *Epiphanius* saith they were, I will not meddle. Certaine it is that they were very antient in the Church of God; as may appeare by that of *Origen* and *Tertullian* before remembered. So that if wee consider eyther the preaching of the word, the ministrations of the Sacraments, or the publicke Prayers: the *Sunday* in the *Easterne Churches* had no great prerogative above other dayes, especially above the *Wednesday* and the *Friday*, save that the meetings were more solemnne, and the concourse of people greater than at other times, as it is most likely. The footsteps of this antient custome are yet to be observed in this Church of England; by which it is appointed that no *Wednesdays* and *Fridays* weekly, though they be not holy dayes, the Minister at the accustomed houres of Service shall resort to Church, and say the *Letanie* prescribed in the *Booke of Common prayer*.

Can. 15.

(5) As for the *Saturday*, that retained its wonted credit in the *Easterne Church*; little inferiour to the Lords day, if not plainely equall: not as a *Sabbath*, thinke not so; but as a day designed unto sacred meetings. The *Constitutions* of the *Apostles*, said to be writ by *Clement*, one of *Saint Peters* first successours in the Church of *Rome*, appoint both dayes to be observed as solemnne Festivalls; both of them to be dayes of rest: that so the servant might have time to repaire unto the Church, for his education. *Εργαζέσθωσαν οἱ δούλοι πάντε ἡμέρας, σαββάτον δὲ καὶ κυριακὴν ἡραζέσθωσαν ἐν τῇ ἐκκλησίᾳ διὰ τὴν διδασκαλίαν τῆς εὐσεβείας.* So the *Constitution*. Not that they should denote them

Lib. 8. c. 33.

Lib. 5. cap. 19.

De Scrip. Ecc.  
in Clemente.

Can. 16.

Canon 49.

Canon 51.

Homit de Se-  
mente.

them *wholy* unto rest from labour; but onely those *set times* of both, which were appointed for the meetings of the Congregation: Yet this had an exception too, the *Saturday* before *Easter day*, whereupon *Christ* rested in the *Grave*, being exempt from these assemblies, and destinated onely unto griefe and fasting. And though these constitutions in all likelihood were not writ by *Clement*, there being many things therein, which could not be in use of a long time after: yet ancient sure they were, as being mentioned in *Epiphanius*; and as the *Cardinall* confesseth, *a Gracis veteribus magni factos*, much made of by the ancient *Grecians*, though not of such authoritie in the Church of *Rome*. How their authoritie in this point is countenanced by *Ignatius*, we have seene already: and wee shall see the same more fully, throughout all this Age. And first, beginning with the *Synod*, held in *Laodicea*, a towne of *Phrygia*, Anno 314. there passed a *Canon*, περί τῆς ἐν σαββάτῳ εὐαγγελίου μετὰ ἑτέρων γραφῶν ἀναγιγνωσκέσθαι, touching the reading of the *Gospels*, with the other *Scriptures* upon the *Saturday*, or *Sabbath*: that in the time of *Lent*, there should be no oblation made ἐν μὴ ἐν σαββάτῳ καὶ κυριακῇ μόνον, but on the *Saturday*, and the *Lords day* onely; neither that any *Festivall* should be then observed in memory of any *Martyrs*, but that their names onely should be commemorated, ἐν ταῖς σαββάτῃς καὶ κυριακαῖς, upon the *Lords day* and the *Sabbaths*. Nor was this onely the particular will of those two and thirty *Prelates* that there assembled; it was the practise too of the *Alexandrians*. *S. Athanasius* Patriarch there, affirms that they assembled on the *Sabbath dayes*, not that they were infected any whit with *Judaismus*, which was farre from them; but that they came together on the *Sabbath day*, to worship *Iesus Christ* the Lord of the *Sabbath*. Πάσης γὰρ ἡμέρας δε ἐν σαββάτῳ, τὸν κύριον τῆς σαββάτης ἡμετέρας προσκυνοῦσάντες, as the Father hath it. So for the Church of *Millaine*, which as before I said, in some certaine things followed the Churches of the *East*; it seemes

seemes the *Saturday* was held in a farre esteeme, and joyned together with the *Sunday*. *Crastino die & Sabbato, De Sacrament. Lib 4. cap. 6.*  
*& dominico, de orationis ordine dicemus*, as *S. Ambrose* hath it. And probablie his often mention of *hesternus dies* remembred in the former Section, may have relation to the joynt observance of these two dayes: and so may that which is reported then out of *S. Chrysost.* and *S. Cyril*, *Easterne Doctors* both. Sure I am *Socrates* counts both dayes for *weekly Festivalls*, ἐξ ἁπλῆς ἐξουσίας ὁ ἑσπέρης Σάββατον, καὶ Κυριακήν, and addes ἐν αἷσι συνάξεις κατὰ τὰς ἐκκλησίας ἐκείναις γίνεσθαι, that on them both the Congregation used to be assembled, and the whole Liturgie performed. Which plainly shewes, that in the practise of those Churches they were both regarded, both alike observed. *Gregory Nyssen* speakes more home and unto the purpose. Some of the people had neglected to come unto the Church upon the *Saturday*; and on the *Sunday* he thus chides and rebukes them for it. Ποίους γὰρ ὁ θεὸς ἡμῶς "πν̄ κυριακὴν ὁρᾷς, ὃ ἀπράτατοι τὸ σαββάτον, &c. with what face, saith the Father, wilt thou looke upon the *Lords day*, which hast dishonoured the *Sabbath*, knowest thou "not that these dayes are *sisters*, and that who ever doth "despise the one, doth affront the other? *Sisters* indeed, and so accounted in those Churches, not onely in regard of the publicke meetings, but in this also that they were both exempt from the *Lenten Fast*; of which, more anon. In the meane time, we may remember how *Saturday* is by *S. Basil* made one of those foure times, whereon the *Christians* of those parts did assemble weekly to receive the Sacrament, as before wee noted. And finally it is sayd by *Epiphanius*, that howsoever it was not so in the Isle of *Cyprus*, which it seemes held more correspondence with the Church of *Rome*, than those of *Asia*; Yet in some places, ἐν ταῖς σαββάσι συνάξεις ἐπὶ τελευτῇ, they used to celebrate the holy Sacrament, and hold their publicke meetings on the *Sabbath day*: So as the difference was but this, that whereas in the *Easterne* and *Westerne* Churches severall

Hist. Eccles.  
Lib. 6. cap. 8.De Castiga-  
tione.Expos. fidei  
Cathol. 24.

severall dayes were in *commission* for Gods publike service: the *Lords day*, in both places, was of the *Quorum*, and therefore had the greater worship, because more businesse.

(6) They held their *publike meetings* on the *Sabbath day*, yet did not keepe it like a *Sabbath*. The Fathers of this learned age knew that *Sabbath* had beene abrogated, and profest as much. The Councell of *Laodicea* before remembred, though it ascribe much to this day, interference to the *Congregations* then held upon it: yet it condemnes the *Romish* observations of the same. *Οὐδὲν χριστιανὸς ἰουδαίζει, καὶ ἐν τῷ σαββάτῳ σχολάζειν &c.* It is not fit for *Christians*, saith the 29. *Canon*, to *Iudaize*, and doe no manner of worke on the *Sabbath* days, but to pursue their ordinarie labours on it. Conceive it so farre forth, as they were no impediment to the publike meetings then appointed. And in the close of all, *εἰ τις εὐρεθῇ ἰουδαίως ἔσθωσαν ἀνάθεμα χεῖσθαι*. If any should be found so to play the *Jewes*, let them be *Anathema*. So *Athanasius*, though he defend the *publike meetings* on this day, stands strongly notwithstanding for the abrogation of the *Jewish Sabbath*. Not on the by, but in a whole discourse, writ and continued especially for that end and purpose, entituled *De Sabbato & circumcissione*. One might conjecture by the title, by coupling of these two together, what his meaning was; that he conceived them both, to be of the same condition. And in his homily *De semente*, he tells us of the *New moones* and *Sabbaths*, that they were vthers unto *Christ*, and to be in authoritie till the master came: *Ελθόντος δὲ τοῦ διδασκάλου κατηργήθη ὁ παυροῦρος, καὶ ἡ ἀνατίλαντος ὁ ἀρχὸς ἐπαύσατο*. The Master being come, the *Ysber* grew out of all imployment, the *Sunne* once risen, the *lampe* was darkened. Two other of the Fathers which have said as much, and whereof we have spoken in a place more proper; adde *Nanians Orat. 43*. *S. Cyril of Hierusalem, Cat. 4* and *Epiphanius* in the consutation of

of those severall hereticks, that held the *Sabbath* for a necessary part of Gods publike worship; and to be now observed, as before it was. Of which kinde, over and above the *Ebionites* and *Cerinthians*, which before wee spake of, were the *Nazarai*, in the second Century, who, as this *Epiphanius* tells us, differed both from the *Jew* and *Christian*. First, from the *Jew*, in that they did beleve in *Christ*, next from the *Christian*, *διὰ τὸ ἐν νόμῳ περιεσθῆναι, καὶ ἐν τῷ σαββάτῳ, καὶ τοῖς ἄλλοις*, in that they still retaine the law, as *Circumcision*, and the *Sabbath*, and such things as those. And these I have the rather noted in this place and time, as being, so *Saint Austine* tells us, the *Ancestors* or *Originall* of the *Symmachiani*, who held out till this very Age, and stood as much for *Sabbaths* and legall ceremonies, as their founders did: whereof consult *S. Ambrose* preface to the *Galatians*. Now as these *Nazarens* or *Symmachiani*, had made a mixt religion of *Jew* and *Christian*; so did another sort of hereticks in these present times, contrive a miscellanie of the *Jew* and *Gentile*: *Idols* and *sacrifices* they would not have, and yet they worshipped the *fire* and *candle*. *Τὸ δὲ σαββαζόν ἀσέβητοι, &c.* The *Sabbath* also they much revered, and stood upon the difference of *uncleane* and *cleane*, yet by no meanes would be endued to like of *Circumcision*. These they called *Hypfistarij*, or rather so those doughty fellows pleased to call themselves. Adde here that it was counted one of the great dotages of *Appollinaris*, and afterwards of all his sect, *viz.* that after the *last resurrection* every thing should be done againe, according to the former law: *καὶ πάλιν ἡμᾶς περιτμηθήτεσθαι, καὶ σαββατίζειν, καὶ βρωμάτων ἀνίσθαι, &c.* That we should be *circumcised*, and observe the *Sabbath*, and abstaine from *meates*, and offer sacrifice, and finally of *Christians* become *Jewes* againe. Then which saith *Basil*, who reports it, what can bee more absurde, or more repugnant to the *Gospel*. By which it is most plaine and certaine, that though the *Chri-*

Cont. Cresconium l. 8.

Narians Orat. 19.

Basil. epl. 74.

Christians of the East, retained the Saturday for a day of publicke meeting; yet they did never meane it to bee a Sabbath; reckoning them all for heretickes that so observed it.

(7) Next let us looke upon the Sunday, what they did on that. For though it pleased the Emperour, by his royall edict to permit workes of husbandry in the Country and manumissions in the Citties, on that sacred day: yet probably there were some pure and pious soules, who would not take the benefit of the declaration; or thinke themselves beholding to him for so injurious and profane a dispensation. This we will search into exactly, that so the truth may be discovered. And first beginning with the Councell of Eliberis, (a Towne of Spaine) in the beginning of this Age, it was thus decreed. *Si quis in civitate positus, per tres dominicas ecclesiam non accesserit tanto tempore abstineat, ut correptus esse videatur.* If any inhabitant of the Citties absent himselfe from Church, three Lords dayes together, let him be kept as long from the holy Sacrament, that he may seeme corrected for it. Where note, *Si quis in civitate positus*, the Canon reacheth, unto such onely, as dwelt in Citties, neere the Church, and had no great businesse: those of the Country being left unto their husbandry, and the like affaires; no otherwise than in the Emperours Edict, which came after this. And in the Councell of Laodicea, not long after, which cleerely gave the Lords day place before the Sabbath; it is commanded that the Christians should not Judaize on the Sabbath day, but that they should preferre the Lords day before it, and rest thereon from labour, if at least they could, but as Christians still. The Canon is imperfect as it stands in the Greeke text of *Binius* edition; no sense to be collected from it. But the translation of *Dionysius Exiguus*, which he acknowledgeth to be more neere the Greeke, then the other two, makes the meaning up. *Diem dominicum preferentes ociari oportet, si modo possint.* And this agreably both unto *Zonaras* and *Balsamon*,

*mon*, who doe so expound it, and saw no doubt the truest and most perfect copies. Thus then saith *Zonaras*. It is appointed by this Canon, that none abstaine from labour on the Sabbath day, which plainly was a Jewish custome; and an anathema layed on those who offend herein. *Ἀπὸ τοῦ ἐπιτρέπειν καὶ τὴν κωλύειν, &c.* but they are willed to rest from labour on the Lords day, in honour of the resurrection of our Lord and Saviour. But here we must observe that the Canon addes, *ἐν δὲ ναύῳ*, in case they may. For by the civil law, it is precisely ordered, that every man shall rest that day, *ἀνευ ἡμῶν*, the hinders and husband-men excepted. His reason is the very same, with that expressed before in the Emperours Edict. *Ἐκείνοις γὰρ οὐτὴν κωλύειν ἐξ ἡμετέρας ἐκείνων, &c.* For unto them it is permitted to worke and travaile on that day, because perhaps if they neglect it, they may not finde another day so fit and serviceable for their occasions. The like saith *Balsamon*, and more: but him we will reserve for the 12 Century at what time hee lived. *S. Hierome* long time after this, tells us of his Egyptian Monkes, *diebus dominicis orationi tantum & lectationibus vacare*, that they designed the Lords day, wholly, unto prayer and reading of the holy Scriptures, and that they did the like upon other dayes, *completis opusculis*, when their taske was finished. This plainly shewes that it was otherwise with the common people. For what neede *Hierome* have observed it, as a thing notable in his Monkes, and peculiar to them; that they spent all the Lords day in religious exercises, had other men so done, as well as they. But *Hierome* tells us more than this of *Paula*, a most devout and pious woman, who lived in *Bethlehem*, accompanied with many Virgins and poore Widdowes, in manner of a Nunnery. Of whom he saith that every Lords day they repared to the Church of God: *Et inde pariter revertentes instabant operi distributo, & vel sibi vel cæteris vestimenta faciebant*, and after their returne from thence they set themselves unto their tasks,

In Canon.  
Conc. Laodice.

ad Euseb.  
chium.

Can. 21.

Can. 29.

taskes which was the making garments for themselves or others: A thing which questionlesse so good a woman had not done, and much lesse ordered it to be done by others; had it beene then accounted an unlawfull Act. And finally S. Chrysostome, though in his popular discourses he seeme to intimate to the people, that God from the beginning did insinuate to them, that they should set apart *τὴν μίαν ἡμέραν ἐν τῷ κύλῳ τῆς ἐβδομάδος* one day in every weeke to his publicke worship, Hom. 10. in Gen. 8. that he calls upon them often *μὴν τῆς ἐβδομάδος ἡμέραν καὶ ταύτην ὅλην ἀναπνεύειν*, to destinate that one day, and that day wholly unto those imployments, as Hom. 5. in Mat. 1. yet hee confesseth at the last, that after the dismissal of the Congregation, every man might apply himselfe to his lawfull businesse. Onely he seemes offended with them, that they went presently to the workes of their vocations as soone as they came out of the Church of God; and did not meditate on the Word delivered to them. Therefore he wooeth them unto this, that presently upon their comming home, they would take the Bible into their hands, and recapitulate with their wives and children, that which had beene delivered from the Word of God: *καὶ τότε τῶν σιωπῶν ἀπὸ τοῦ μεγάλων* and afterwards to goe about their worldly businesse. As for the time appointed to these publicke exercises, it seemes not to be very long. Chrysostome in the place before remembred saith that it was *μικρὸν τῆς ἡμέρας μέρος*: a very small portion of the day: Origen more precisely hath layd it out, and limited the same, *ad unam aut duas horas ex die integro*, but to an houre, or two at most; no great space of time. Nor indeede could they hold them long, the Sermons being most times exceeding short, as may appeare by those of the ancient Fathers, which are still extant in our hands, and the Liturgy not so full as now it is.

(8) Let it then goe for granted, that such as dwell in populous Citties (for of the Husbandman there is no ques-

tion to be made) might lawfully apply themselves to their severall businesse, the exercises being ended, and the assembly broken up: may wee conceive it lawfull also for any man to follow his honest pleasures on the remainder of that day; to feast it with his friends and neighbours, to dance, or sport, or to be merry in a civill manner. There is a little question of it; For feasting, first we must take notice, how execrable a thing it was alwayes held, to fast the Sunday: though some now place a great part of their piety in their fond abstinence on that day. In this respect Tertullian tells us touching the Christians of his time, that they did hold it an impiety to fast the Lords day: *die dominico jejunium nefas esse ducimus*, as before we noted. Such an impiety that the very Montanists, though otherwise frequent in their fasts, did yet except this day and the former Sabbath, out of their austerities: as the same Author doth informe us *adv. Pseudechicos*. What was Ignatius censure of the Sundayes Fast, we have seene already. In the declining of the third age arose the Manichees, and they revived the former dotage. *Dominica jejunare non possumus, quia Manichaeos ob istius diei jejunia, merito damnamus*. Wee fast not on the Lords day, saith S. Ambrose, but rather doe condemne the Manichees for fasting on it; Now what this Father sayd, he made good by practise. Baronius tells us out of Paulinus, that he did never dine but on the Saturday, the Sunday, or the memoriall of some Martyr: and that upon those dayes he did not onely cherish and releive the poore, sed & viri clarissimi exciperentur, but entertained great persons, men of speciall eminence. Vincentius Deputie of Gaul, and Count Arbogastis, are there sayd by name to have beene often at his table upon those dayes before remembred: and doubt we not, but they had all things fit for such eminent persons. The like hath beene affirmed by S. Austin also: *Die dominica jejunare scandalum est magnum, &c.* It is a great offence or scandall to fast upon the Lords day, in these times especially, since the most

Sa. Hom. 3.  
in Joh. 3.

Hom. 5 in  
Math. 1.

In Numer.  
Hom. 2.

De Corona  
mil. c. 3.

cap. 15.

Annals.  
Anno 374.

Epl. 86.

damnable heresie of the *Manichees* came into the world; who have imposed it on their followers, as the Law of God, and thereby made the *Lords day* fast the more abominable. Now for an instance of his entertainments also upon this day, see *l. 22 de civitate dei. c. 8.* This probably occasioned Pope *Melriades*, who lived in the beginning of this present Centurie, to publish a decree, *Nedominica, neve feria quinta jejunaretur*, that no man should presume to fast upon the *Sunday*, or the *Thursday*. Not on the *Sunday*, as the day of the *Resurrection*, to cry downe the *Manichees*: nor on the *Thursday*, as a day of speciall credit amongst the *Gentiles*, the better to comply with them in those perillous times. After arose up one *Eutactus* (for so I rather choose to call him with the learned *Cardinall*, than yeeld to *Socrates*, who falsely doth impute these follies unto *Eustathius*;) and he would fast the *Sunday* too; but on another ground, or pretence of abstinence. A folly presently condemned in a *Provinciall Synod* held at *Gangra* of *Paphlagonia*; wherein it was determined thus *εἰ τις διὰ νομιζομένων ἀσχεῖν ἐν τῇ κυριακῇ ἢ πεντέχοις*, if any fasted on the *Lords day* on pretence of abstinence, he should be *anathema*. Next sprung up one *Aerius*, no good *Sundayes* man, but one that went not on so good a ground, as *Eutactus* did. He stood, good man, upon his *Christian liberty*, and needes must fast upon the *Lords day*, onely because the *Church* had determined otherwise. Of him *S. Austin* tells us in the generall, that hee cryed downe all settled and appointed fasts, and taught his fellowes this, that every man might fast as he saw occasion; *ne videatur sub lege*, lest else he should be thought to be under the *Law*. More punctually *Epiphanius* tells us, that to expresse this liberty, they used to fast upon the *Sunday*, and feast it (as some doe of late) upon the *Wednesday* and the *Friday*, ancient fasting dayes. *Ὅθεν γὰρ αὐτοῖς περιτομήναι μᾶλλον ἐν κυριακῇ ἢ πεντέχοις καὶ πεσάββατον εἶναι* as that Author hath it. Adde that *S. Austin* tells us of this *Aerius*, that amongst other of his

Anno 319.

Conc. Tom. 2.  
Can. 18.De heres.  
c. 53.Heres 75.  
n. 3.

hereset;

heresies, he taught this for one, *Presbyterum ab Episcopo nulla differentia discerni debere*, that there should be no difference betweene *Priests* and *Bishops*; A pregnant evidence, that those who set themselves against the *Hierarchy* of the *Church* are the most likely men of all to overthrow all orders, in the *civill state*. Now as the *Manichees* did use to fast the *Sunday*, so were they therein imitated by the *Priscillianists*, *manicheorum simillimos*, the very pictures of the *Manichees*, as *S. Austin* calls *Epl. 86.* them, save that these last did use to fast on the *Christmasse* also, & therein went beyond their patterne. And this they did as Pope *Leo* tells us *quia Christum dominum in vera Ep. 93. c. 4.* hominis natura natum esse non credunt, because they would not be perswaded that *Christ* the Lord had tooke upon him our humane nature. To meete with these proude sectaries, for such they were, there was a councell called at *Saragossa*, *Cæsarea Augusta* the *Latines* call it: wherein the *Fathers* censured, and *anathematized* all such as fasted on the *Lords day*, *causa temporis, aut persuasionis, aut superstitionis*; whether it were in reference unto any time, *Cor. Tom. 1. can. 2.* or mispersuasion, or superstition. In reference unto any times, this seemes to make the *Sundayes* fast unlawfull in the time of *Lent*, and so it was accounted without all question. For this looke *Epiphanius Expos. fid. Cathol. Num. 22. S. Ambr. de Elia & jejuniis, cap. 10. S. Hierome epl. ad Lucinum. S. Chrysostome Hom. 11. in Gen. 2.* In two of which *Four-fathers*, *Chrysostome* and *Ambrose*, the *Saturday* is excepted also. *S. Austin Epl. 86. Concil. Agathens. can. 12. Aurelianens. 4. can. 2. Humberti Resp. ad libellum Nicetæ*, and last of all *Rupertus*, who lived in the beginning of the 12. Centurie, to descend no lower; who withall tells us, that from the first *Sunday* in *Lent* unto *Easter day*, are 42. dayes just, whereof the *Church* fasteth onely the 36. it being prohibited by the *Canon* to fast upon the day of the *Resurrection*. *Vt igitur nostri sollemnitas jejuniis dominico magis coaptetur exemplo, quatuor dies qui hanc dominicam præcedunt,*

F f 2

super-



*superadditi sunt.* Therefore, saith he, that the solemnity of our fast might come more neere the Lords example; the 4 dayes which occurre betweene Shrove-tuesday and the first Sunday in Lent, were added to make up the number. But to come backe unto the times where before we left, partly in detestation of the hereticks before remembred, but principally in honour of the resurrection, the councell held at Carthage Anno 398 did decree it thus. *Qui die dominico studiose jejumat, non credatur Catholicus*, that he which of set purpose did fast the Sunday, should be held no Catholicke.

Can. 64.

(9) For honest recreations next, I finde not any thing to perswade me that they were not lawfull: since those which in themselves were of no good name, no otherwise were prohibited in this present Age; then as they were an hindrance to the publicke service of the Church, For so it was adjudged in the Councell of Carthage, before remembred *Qui die solenni, pretermisso ecclesie solenni conventu, ad spectacula vadit, excommunicetur.* Hee that upon a solemne day shall leave the service of the Church, to goe unto the common shewes, be hee excommunicate: where by the way, this Canon reacheth unto those also who are offenders in this kinde, as well on any of the other festivals, and solemne dayes, as upon the Sunday: and therefore both alike considerable in the present businesse. But hereof, and the *spectacula* here prohibited, wee shall have better opportunitie to speake in the following Age. And here it is to be observed, that as Saint Chrysostome before confessed it to be lawfull for a man to looke unto his worldly businesse, on the Lords day, after the congregation was dismissed: so here the Fathers seeme to dispense with those, who went unto the common shewes, being worldly pleasures, though otherwise of no good name, as before we sayd, in case they did not pretermitt Gods publicke service. Therefore wee safely may conclude, that they conceived

Can. 88.

conceived it not unlawfull for any man to follow his honest pleasures, such as were harmelesse in themselves and of good report, after the breaking up of the congregation. Of this sort questionlesse, were shooting and all manly exercises, walking abroad, or riding forth to take the aire, civill discourse, good company, and ingenuous mirth: by any of which the spirits may be quickned, and the body strengthned. Whether that dancing was allowed is a thing more questionable; and probably as the dauncings were in the former times, it might not be suffered: nay, which is more, it had beene infinite scandall to the Church, if they had permitted it. For we may please to know, that in the dauncings used of old, throughout the principall Citties of the Roman Empire, there was much impurity and immodesty; such as was not to be beheld by a Christian eye. Some times they danced starke naked, and that not privately alone, but in publicke feasts. This Cicero objects against Lucius Piso, *quod in convivio saltaret nudus*; the same he also casts in the teeth of verres: and Deiotarus was accused of the like immodesty, whereof perhaps he was not guilty. As for the Women they had armed themselves with the like strange impudency and though they daunced not naked in the open streetes, yet would be hired to attend naked at publicke feasts, and after prostitute themselves unto those guests, for entertainment of the which, they were thither brought, whereof see Athenaus Dipnos. l. 12. & Sueton. in Tiberio, cap 42. 43. And for their dauncings in the publicke, by which they might entice young men to wantonnesse, and inflame their lusts; using lascivious gestures, and mingling with their dances most immodest songs: nay, which is more than this, sometimes of purpose laying open to the eye and view of the spectatour, those parts which womanhood and common honesty would not have uncovered. Saint Ambrose so describes them, and from him we take it. *An quicquam est tam primum ad libidines, quam in-*

Orat. in Pis.  
Art. 3. in  
verrem.

De virginib.  
lib. 3.

De Elia &  
jeiunio. c. 18.

a Athen. Dip-  
nos. L. 12.

c 13.  
b Iuvenal. Sat.  
6. & 11.

conditis moribus, ea qua natura abscondit, vel disciplina nudavit, membrorum aperta nudare, ludere oculis, rotare cervicem, comam spargere? And in another place he is more particular. *Mulieres in plateis inverecundos sub conspectu adolescentulorum intemperantium choros ducunt, iactantes comam, trahentes tunicas, scissa amictus, nude licertos, plaudentes manibus, personantes vocibus, saltantes pedibus, irritantes in se juvenum libidines motu histrionico, petulanti oculo, dedecoroso ludibrio.* The women, saith the father, even in the sight of wanton and lascivious youthies, *dance immodest dances*, tossing about their hayre, drawing aside their coates that so they might lay open what should not be seene; their garments open in many places for that purpose also, their armes quite bare: clapping their hands, capering with their feete, chanting obscene and filthy songs (for afterwards he speakes *de obscenis cantibus*) finally stirring up the lusts of ungoverned men, by those uncomely motions, wanton lookes, and shamefull spectacles. Saint Basil in his tract *de luxu & ebrietate*, describes them much after the same manner; whereof see that father. Yet thinke not that all women were so lewdly given, or so immodest in their *dancings*; but only common women which most used those arts to increase their custome, such as were mustered up by a *Struto* King of the *Sdonians*, to attend his banquetings; or such loose trulls as *Messalina*, and others mentioned in the <sup>b</sup> Poet, who practised those lascivious dances, to inflame their paramours. Now to these common publicke *dancings*, the people in the *Roman* Empire had beene much accustomed, especially in their height of fortune, wherein they were extremely riotous and luxurions. And unto these too many innocent soules both young men and women, in the first ages of the Church used to repare sometimes for their recreation, onely to looke upon the sport; and seeing those uncomely gestures, and uncivill sights, went backe sometimes possessed with unchaste desires and

and loose affections, which might perhaps breake out at last in dishonest actions. This made the Fathers of this Age, and of some that followed, inveigh, as generally against all *dancings*, as most unlawfull in themselves; so more particularly, against the sport it selfe, and beholding of the same, upon those dayes which were appointed to Gods worship. And to these kinde of *dancings* and to none but these, must we referre those declamations which are so frequent in their writings, whether in reference to the thing, or unto the times. Two onely in this Centurie, have spoke of dancing; as it reflects upon the day: S. Chrysostome, and Ephrem Syrus. Saint Chrysostome though last in time shall be first in place, *δια τούτο καὶ προσέειπεν αὐτὴν τιμᾶν, &c.* Therefore, saith he, we ought to solemnise, this day with spirituall honour, not making riotous feasts thereon, swimming in wine, *ἐν μεθύσει, ἐν χορείαις*, drinking to drunkenness, or in wanton *dancings*; but in releeving of our poore and distressed brethren. Where note that I have rendered *χορείαις*, not simply, *dancing*; but wanton dancing, according to the nature of the word, which signifieth such *dancings*, as was mixt with Songs, according to the fashion at this time in use, *χορεύω, choro agito, salto, tripudio, proprie cum cantu*, as in the *Lexicon*: and for the quality of the songs, which in those times they used in dancing, that is shewne before, so that not *dancing*, simply, but *immodest dancing*, such as was then in use, is by him prohibited. And to that purpose Ephrem Syrus, if the worke be his; *Festivitates dominicas honorare, contemnite, &c.* Endeavour earnestly, saith he, to honour the Lords day, not in a wordly sort, but after a spirituall manner; not as the *Gentiles* keepe their feasts, but as *Christians* should. Amongst which customes of the *Gentiles* that are there forbidden, one and the principall is this, *non choreas ducamus*, that we use no dances, that is no such *immodest* and unteemely *dancings*, as were most practised by the *Gentiles*, and could not stand with that

De elecmos.  
orat. 2. T. 6.

Stephan. in  
Actis.

Serm. de dieb.  
Festis.

De Elia &  
jeiunio. 18.

that discrete, which pertained to *Christians*. This evident by that which Saint *Ambrose* tell's us, *Notum est omnibus, nugaces & turpes saltationes ab episcopis solere compefci*: it is well knowne, saith he, how carefully the Bishops doe restraine all toying, light, and beastly kinde of dances. So that in case the dauncings be not toying, light, nor beastly, as were the daunces of the *Gentiles* whom they reprehended; neither the fathers did intend them, nor the rulers of the Church restraine them.

Cod. Theod.

(10) For the *Imperiall constitutions* of this present Age, they strike all of them upon one and the selfe same string, with that of *Constantine*, before remembered: save that the Emperour *Gratian*, *Valentinian* and *Theodosius*, who were all partners in the Empire, set out an edict to prohibit all publicke shewes upon the Sunday. *Nullus die Soli spectaculum prabeat, nec divinam venerationem, confecta solennitate, confundat*. Such was the Letter of the Law: which being afterwards enlarged by *Theodosius the younger*, who lived in the next Centurie, we shall meete with therein. The other *Edicts* which concerne the businesse that is now in hand, were onely explanations and additions, unto that of *Constantine*: one in relation to the matter, the other in reference to the time. First in relation to the matter, whereas all *Judges* were restrained by the law of *Constantine*, from sitting on that day, in the open Court, there was a clause, now added touching *Arbitrators*, that none should arbitrate any litigious cause, or take cognizance of any pecuniary businesse on the Sunday. *Debitum publicum, privatumque nullus efflagitet: nec apud ipsos quidem arbitros, vel in iudicijs flagitatos, vel sponte delectos, ulla sit agnitio iurgiorum*: a penalty being inflicted upon them that transgressed herein. This published by the same three Emperours, *Honorius* and *Evodius*, being that yeere consulls, which was in Anno 384; as the former was. Afterwards *Valentinian* and *Valens* Empe-

Cod. Theodos.  
4.8. tit. 8.

Emperours were pleased to adde, *neminem christianum ab exactoribus conveniri volumus*; that they would have no *Christians* brought upon that day, before the officers of the Exchequer. In reference to the time, it was thought good by *Valentinian*, *Theodosius* and *Arcadius*, all three Emperours together, to make some other Festivalls capable of the same exemption. For whereas formerly all the time of *harvest* and of *Autume*, was exempt from pleadings; as that the *Calends* of *Iannary* or the new-yeares day, as now wee call it, had antiently beene honoured with the same immunitie: these added hereunto, the dayes on which the two great Citties of *Rome* and *Constantinople* had beene built; the seaven dayes before *Easter* day and the seaven that followed; together with every Sunday in its course; yea and the birth-dayes of themselves, with those on which each of them had began his Empire: *Sanctos quoque Pascha dies qui septeno vel precedunt numero vel sequuntur in eadem observatione numeramus: nec non & dies Solis* (so they call it all) *qui repetito inter se calculo revolvuntur. Parem necesse est haberi reverentiam etiam nostris diebus, qui vel lucis auspicia, vel imperij ortus protulere*. Dated VII. Id. Aug. *Timasius* and *Promotus* Consuls, which was 389. So that in this regard, the sacred day had no more priviledge than the civil, but were all alike; the Emperours day as much respected as the Lords.

(11) Now as the dayes were thus established, so was the forme of worship on those dayes established, brought unto more perfection than it had beene formerly, when their assemblies were prohibited, and their meetings dangerous, or at least not so safe and free as in this fourth Centurie. For in these times, if not before, the Priests that waited at the Altar, attired themselves in a distinct habit at the ministration, from what they were on other dayes: the colour white, and the significancie thereof to denote that holinesse wherewith the Priests of God ought to be appavelled; such as the *Surplices* now in use in the Church.

In Ezech. 44.

Adv. Pelag.  
lib. 1.Hom. 83 in  
Math 26.

cap. 9.

Church of England. Witnesse S. Hierome for the West, that in the ministration they used a different habit from that of ordinary times. *Religio divina alterum habitum habet in ministerio, alterum in usu vitæque communi*: So for the generall he informes us. For the particular next in a reply unto Pelagius, who it seemes disliked it, he askes him what offence it could be to God, that Bishops, Priests, Deacons, or those of any other inferiour order, in administratione sacrificiorum candida veste processerint, did in the ministration of the Eucharist bestirre themselves in a white Vesture. And so S. Chrysostome for the East, telling the Priest of Antioch, unto how high a calling the Lord had called them; and how great power they had to repell unworthy men from the Lords Table: addes, that they were to reckon that for their Crowne & glory, and not that they were priviledged to goe about the Church in a white garment. *Τὸ τοῦ κυρίου ἀξίον, τὸ τοῦ θεοῦ ἀπας: ὅτι ἵνα λεύκον χιτῶνίσκον, καὶ ἀποσίμβοντα περιβαλλόμενοι πα- εῖναι.* Nor did the Priests onely thus avow his calling. The people wanted not some outward signes and ceremonies, wherewith to honour their Redeemer; and testifie unto the world that they were his servants: and that by bowing of the knee, which in those parts and times was the greatest signe, both of humility and subjection. Bowing the knee, in honour of their Saviour, at the name of Iesus; and reverently kneeling on their knees, when they received the Sacrament of the Lords Supper. S. Ambrose tells us of the first, in his sixth Book de opere Hexaemeri, where speaking of the office of each severall member, he makes the bowing of the knee at the name of Iesus, the proper duty of that part. *Flexibile genu quo præ cæteris domini mitigatur offensæ, &c.* The knee saith he, is flexible, by which especially the anger of the Lord is mitigated, his displeasure pacified, and his grace obtained. *Hoc enim patris summi erga filium donum est ut in nomine IESV omne genu curvetur.* For this, saith he, did the most mighty father give as a speciall gift to his onely sonne, that

that at the name of Iesus every knee should bow. This makes the matter plaine enough, we neede goe no further, yet somewhat to this purpose may be seene also in S. Hierome in his Comment on the 46. of Esay; For kneeling or adoring at the instant of receiving the holy Sacrament, the same S. Ambrose on those words *Adore his footestool*, doth expound it thus. *Per scabellum terra intelligitur, per terram autem caro Christi, quam hodie quoque in mysterijs adoramus.* By the footestool here, wee are to understand the Easter, and by the Earth the flesh of Christ, which wee adore in the holy mysteries: which plainly shewes what was the custome of these times. And so S. Chrysostome tells his Audience, that the great King hath made ready his Table, [*παρασκευάσας βασιλικὴν*] the Angels ministring at the same, the King himselfe in presence, why then stand they still? In case they are provided of a wedding garment, why doe they not fall downe, and then communicate, *Ἀλλὰ καθυγὰ ἐσιν; ὅθεν ἀναπ- σιν καὶ ἐτίμω.* Adora & communica as the Latin renders it. Where that the word adoration seeme a little strange, we may take notice that it is so used by Bishop Jewell. The Sacrament, saith he, in that sort i.e. in respect of that which they signifie, and not in respect of that which they are in themselves, are the flesh of Christ and are so understood, and believed and adored. And in another place of the same 8. Article, *Nor doe we onely adore Christ, as very God; but we doe also worship and reverence the Sacrament, and holy mysteries of Christs body: yet so that we adore them not with godly honour, as we doe Christ himselfe*: So more hereof in Cyrill, Bishop of Hierusalem, Catich. 5. where adora. is expresly mentioned: and for the close of all, that which is told us by S. Austin, how in his time the Gentiles charged it on the Christians, that they did worship Ceres and Bacchus; which was occasioned questionlesse by reason of their kneeling or adoring, when they received the bread and wine in the holy Sacrament. Not that this use of kneeling or adoring, was not more antient in

De Sp. S. 10.  
lib. 3. cap. 22.Hom. 3 in  
Ephes.

Defenc. Art. 8.

Cont. Faust.  
Manich. lib.  
20. cap. 13.

in the Church, for such a custome may be gathered both out of *Origen* and *Tertullian*, in the age before : but that this age affords us the most cleare and perfect evidence, for the prooffe thereof. So for the musicke used in the Congregation, it grew more exquisite in these times than it had beene formerly : that which before was onely a melodious kind of pronounciation, being now ordered into a more exact and artificiall harmonie. This change was principally occasioned by a Canon of the Councell of *Laodicea*, in the first entrance of this age. For where before it was permitted unto all promiscuously to sing in the Church ; it was observed that in such dissonancie of voyces, and most of them unskilfull in the notes of musicke, there was no small jarring and unpleasant sounds. This Councell thereupon ordained, *μη δὲν μένον τῶν κανονικῶν ψαλμῶν, &c. ἐτέρως πᾶς ψάλλειν ἐν ἐκκλησίᾳ*, that none should sing hereafter in the Congregation, but such as were Canonically appointed to it, and skilfull in it. By meanes whereof before the shutting up of this fourth Centurie the musicke of the Church, became very perfect and harmonious ; *suavi & artificiosa voce cantata*, as *S. Austin* tells us. So perfect and harmonious, that it did worke exceedingly on the affections of the hearers, and did *movere animos ardentius in flammam pietatis*, inflame their mindes with a more lively flame of piety ; taking them prisoners by the eares, and so conducting them unto the glories of Gods kingdome. *S. Austin* attributes a great cause of conversion, to the powers thereof, calling to minde those frequent teares *quas fudit ad cantus ecclesiarum*, which had beene drawne from him by this sacred musicke ; by which his soule was humbled, and his affections raised to an height of godlinesse. The like he also tells us, in his ninth Booke of *Confessions*, and sixth Chapter. Nor doubt we but it did produce the same effect on divers others ; who comming to the Churches, as he then did, to bee partakers of the musicke return'd prepared in minde, & well disposed in their intentions, to be converted unto God. Now that she

*Conc. Laodic.  
Can. 15.*

*Confess. l. 10.  
cap. 33.*

*Ibid.*

the Church might be frequented at the times appointed, and so all secret *Conventicles* stopped, in these divided times wherein so many heresies did domineare ; and that the itching eares of men might not perswade them to such Churches where God had not placed them, so to discourage their owne proper minister : it pleased the Fathers in the Councell of *Saragossa*, Anno 368. or thereabouts to decree it thus. First, *Ne latibulis cubiculorum & montium habitent qui in suspicionibus perseverent* ; that none who were suspected (of *Priscillianisme*, which was the humour that then reigned) should lurke in secret corners, eyther in houses or in hills ; but followes the example and direction of the Priests of God. And secondly, *ad alienas villas agendorum conventuum causa, non convenient* ; that none should goe to other places, under pretence of joyning there to the assemblie, but keepe themselves unto their owne. Which prudent *Constitutions*, upon the selfe same pious grounds are still preserved amongst us in the Church of *England*.

(12) Thus doe wee see upon what grounds the *Lords day* stands ; on custome first, and voluntary consecration of it to religious meetings ; that custome countenanced by the authority of the Church of God, which tacitely approved the same ; and finally confirmed and ratified by *Christian Princes* throughout their Empires. And as the day, so rest from labours and restraint from businesse upon that day, received its greatest strength from the supreme magistrate, as long as hee reteined that power which to him belonged, as after from the *Canons* and decrees of Councells, the *Decretalls* of *Popes*, and orders of particular *Prelates*, when the sole managing of Ecclesiasticall affaires was committed to them. I hope it was not so with the former *Sabbath*, which neyther tooke originall from custome, that people being not so forward to give God a day ; nor required any countenance or authority from the Kings of *Israel* to confirme and ratifie it. The Lord had spake the word, that hee would have

have one day in seaven, precisely the *seventh day* from the worlds *creation*, to be a day of rest unto all his people : which sayd, there was no more to doe, but gladly to submit and obey his pleasure ; *nec quicquam reliquum erat prater obsequij gloriam*, in the greatest Prince. And this done all at once, not by degrees, by little and little, as he could see the people affected to it, or as hee found it fittest for them ; like a *probation Law* made to continue till the *next session*, and then on further liking, to hold good for ever ; but by a *plaine* and peremptory order that it should be so, without further tryall. But thus it was not done in our present businesse. The *Lords day* had no such command that it should bee *sanctified*, but was left plainly to Gods people, to pitch on this, or any other, for the *publicke use*. And being taken up amongst them, and made a day of meeting in the congregation for religious exercises ; yet for 300. yeares there was neyther *Law* to binde them to it, nor any rest from *labour* or from worldly businesse required upon it. And when it seemed good unto *Christian Princes*, the nursing Fathers of Gods Church, to lay restraints upon their people, yet at the first they were not generall : but onely thus, that certaine men in certaine places should lay aside their ordinary and daily workes, to attend Gods service in the Church ; those whose employments were most toylefome, and most repugnant to the true nature of a *Sabbath*, being allowed to follow and pursue their labours, because most necessary to the Common-wealth. And in the following times, when as the *Prince* and *Prelate*, in their severall places, indeavoured to restraine them from that also, which formerly they had permitted, and interdicted almost all kinde of bodily labour upon that day ; it was not brought about without much struggling, and on opposition of the people : more than a thousand yeares being past, after *Christs ascension*, before the *Lords day* had attained that state in which now it standeth ; as will appeare at full in the following story. And being

being brought unto that state, wherein now it stands, it doth not stand so firmly and on such sure grounds. but that those powers which raised it up, may take it lower if they please, yea take it quite away, as unto the time, and settle it on any other day, as to them seemes best, which is the doctrine of some *Schoole men*, and diverse *Protestant writers* of great name and credit in the world ? A power which no man will presume to say was ever chalenged by the *Jewes* over the *Sabbath*. Besides, all things are plainly contrary in these two dayes, as to the purpose & intent of the *institution*. For in the *Sabbath*, that which was principally aimed at, was rest from *labour*, that neyther they nor any that belonged unto them, should doe any manner of worke upon that day, but sit still, and rest themselves. Their meditating on Gods Word, or on his goodnes, manifested in the worlds Creation, was to that an *accessory* : and as for reading of the *Law* in the Congregation, that was not taken up in more than 1000. yeares after the *Law* was given ; and being taken up came in by *ecclesiasticall ordinance* onely, no *divine authority*. But in the *institution* of the *Lords day*, that which was principally aimed at, was the performance of religious and *Christian duties* hearing the *Word*, receiving of the *Sacraments*, praying the Lord for all his mercies, and praying to him joyntly with the *Congregation*, for the continuance of the same Rest and cessation from the workes of *labour*, came not in till afterwards ; and then but as an *accessory* to the former duties, and that not settled and established in a 1000. yeare, as before was sayd : when all the proper and peculiar duties of the day, had beene at their perfection along time before. So that if we regard either *institutions*, or the *authority* by which they were so instituted ; the end and purpose at the which they principally aimed, or the *proceedings* in the settling and confirming of them : the difference will be found so great, that of the *Lords day*, no man can affirme in sence and reason, that it is a *Sabbath*, or so to be observed as the *Sabbath* was.





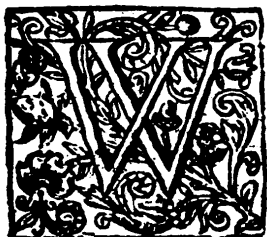
## CHAP. IV.

The great improvement of the  
Lords day, in the fift and sixt  
Ages, make it not a Sabbath.

(1) In what estate the Lords day stood in S. Austins time. (2) Stage-playes, and publicke shewes prohibited on the Lords day, and the other holy dayes, by Imperiall Edicts. (3) The base and beastly nature of the Stage-playes, at those times in use. (4) The barbarous and bloody quality of the Spectacula, or shewes at this time prohibited. (5) Neyther all civil businesse, nor all kind of pleasure, restrained on the Lords day, by the Emperour Leo; as some give it out, The so much cited Canon of the Councell of Mascon, proves no Lords day Sabbath. (6) The French and Spaniards in the sixt Age, begin to Iudaize about the Lords day, and of restraint of husbandry on that day, in that age first thought of. (7) The so much cited Canon of the Councell of Mascon proves no Lords day Sabbath. (8) Of publicke honours done in these Ages, to the Lords day, by Prince and Prelate. (9) No evening service on the Lords day, till these present ages. (10) Of publicke orders now established, for the better regulating of the Lords day-meetings. (11) The Lords day not more reckoned of, than the greater festivalls: and of the other holy dayes, in these ages instituted. (12) All businesse and recreation not by Law  
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prohi-

prohibited, are in themselves as lawfull on the Lords day, as on any other.

(1)



**V**e are now come unto the times, wherein the Church began to settle; having with much adoe got the better hand of *Gentilisme*, and mastered those stiffe heresies of the *Arians*, *Macedonians*, and such others as descended from them: Vnto those times wherein the troubles which before distracted her peace and quiet, being well appeased; all things began to grow together in a perfect harmony: what time the faithfull being united, better than before in points of judgement, became more uniforme in matters of devotion, and in that uniformitie did agree together, to give the *Lords day* all the honour of an *holy festivall*. Yet was not this done all at once, but by degrees: the fift and sixt Centuries being well nigh spent, before it came unto that height, which hath since continued. The *Emperours* and the *Prelates* in these times had the same affections, both earnest to advance this day above all others, and to the *Edicts* of the one, and Ecclesiasticall constitutions of the other, it stands indebted for many of those priviledges and exemptions, which it still enjoyeth. But by degrees, as now I sayd, and not all at once: For in *S. Austins* time, who lived in the beginning of this fift Century, it was no otherwise with the *Lords day*, then as it was before, in the former Age; accounted one of those set dayes, & probably the principall which was designed, and set apart for Gods publicke worship. Amongst the writings of that Father, which are his unquestionably, we finde not much that doth conduce to our present businesse: but what we finde, we shall communicate, with as much brevity

as

as we can. The *Sundayes fast* he doth abhominat, as a publicke scandall. *Quis deum non offendit, si velit cum Epi. 86. scandalo totius ecclesia, die dominico jejuna.* The exercise of the day, he describes in brieft, in this forme that followeth. *Venit Pascha atque ipso die dominico mane, frequens populus praesens erat. Facto silentio, divinarum Scripturarum lecta sunt solennia, &c.* Easter was come, and on "the *Lords day* in the morning the people had assembled "themselves together. All being silent and attent, those "lessons out of holy Scripture, which were appointed "for the time were read unto them, when wee were "come unto that part of the publicke service, "which was allotted for the *Sermon*. I spake unto "them what was proper for the present festivall, and "most agreeable to the time. Service being done, I tooke "the man along to dinner, (a man hee meanes, that had "recovered very strangely in the Church that morning) who told us all the story of those sad calamities, which had befallen him. This is not much but in this little there are two things worth our observation. First, that the *Sermon* in those times was not accounted eyther the onely, or the principall part of Gods publicke service; but onely had a place in the *Common Liturgy*: which place was probably the same, which it still retaines, *post Scripturarum solennia*, after the reading of the *Gospel*. Next that it was not thought unlawfull in this Fathers time to talke of *secular* and humane affaires upon this day, as some now imagine; or to call *friends* or strangers to our *Table*, as it is supposed: *S. Austin* being one of so strict a life, that he would rather have put off the invitation and the story both to another day; had hee so conceived it. Nor doth the Father speake of *Sunday*, as if it were the onely festivall that was to be observed of a *Christian* man. Other festivities there were which he tells us of. First generally, *Nos quoque & dominicum diem, & Pascha, solenniter celebramus, & quolibet alias Christianas dierum festivitates.* The *Lords day*, Easter,

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and

Cont. Adimant. c. 16.

and all other *Christian festivalls* were alike to him; And hee enumerates some particulars too, the *resurrection, passion, and ascension* of our Lord & Saviour, together with the *comming of the holy Ghost*: which constantly were celebrated, *anniversaria solennitate*. Not that there were no other *festivalls* then observed in the *Christian Church*, but that those foure were reckoned to be *Apostolicall*, and had beene generally received in all ages past. As for the *Sacrament*, it was not tyed to any day, but was administred indifferently, upon all alike, except it were in some few places, where it had beene restrained to this day alone. *Alij quotidie communicant corpori & sanguini dominico, alij certis diebus accipiunt: alibi Sabbato tantum & dominico, alibi tantum dominico*, as he then informes us. As for those workes ascribed unto him, which eyther are not his, or at least are questionable; they informe us thus: The tract *de rectitudine Cathol. conversationis*, adviseth us to be attent and silent all the time of Divine Service, not telling tales, nor falling into jarres and quarrells, as being to answer such of us as offend therein, for a double fault: *Dum nec ipse verbum Dei audit, nec alios audire permittit*, as neyther hearkening to the Word of God our selves, nor permitting others. In the 251. Sermon, inscribed *De tempore*, wee are commanded to lay aside all worldly busineses, *in solennitatibus sanctorum, & maxime in dominicis diebus*, upon the festivalls of the *Saints*, but the *Lords day* specially: that wee may be the readier for divine imployments: Where note, that whosoever made the *Sermon*, it was his purpose, that on the *Saints dayes* men were to forbear all worldly busineses; and not upon the *Lords day* onely, though on that especially. And in the same it is affirmed, that the *Lords day* was instituted by the *Doctors of the Church, Apostles and Apostolicall men*; the honours of the *Jewish Sabbath*, being by them transferred unto it. *Sancti ecclesie Doctores omnem Judaici Sabbatismi gloriam in illam transerre decreverunt*. It seemes some used to hunt on the

the *Lords day* then; for there it is prohibited as a devilish exercise: *Nullus [in die dominico] in venatione se occupet, & diabolico mancipetur officio*, with command enough. Nay in the 244. of those *de tempore*, it is enjoyned above all things, with an *ante omnia*, that no man meddle with his wife, eyther upon the *Lords day*, or the other *holy dayes*. *Ante omnia quoties dies dominicus, aut alie festivitates veniunt, uxorem suam nullus agnoscat*; which I the rather note, though not worth the noting, that those who are pressed with so poore a fancie, (and some such there be) would please to be as carefull of the *holy dayes*, as of the *Sundayes*, being alike expressed in the Prohibition: One may conjecture easily both by the stile, and by the state of things then being, in the *Christian Church*, that neyther of these Sermons (not to say any thing of the rest which concerne us not) could be writ by *Austin* the latter, every thing therein considered by no man of wisedome.

(2) I say as things then were in the *Christian Church*, that *Sermon* was not likely to bee *Saint Austines*. It had beene too much rashnesse to prohibit *hunting*, being in it selfe a lawfull sport: when such as in themselves were extreemely evill, and an occasion of much sinne, were not yet put downe. The *Cirque* and *Theater* were frequented hitherto, as well upon the *Lords day* as on any other: and they were first to be removed, before it could be seasonable to inhibit a lawfull pleasure. Somewhat to this effect, was done in the Age before: the Emperours *Gratian, Valentinian, and Theodosius*, having made a law that no man should exhibit any publicke shew upon the *Sunday*, as before we noted. But this prevailed not at the first. And thereupon the Fathers of the Council of *Carthage*, in the first yeare of this first Centurie, did then and there decree by publicke order, to make petition to the Emperour then being: *ut spectacula theatrorum, ceterorumque ludorum die dominica, vel ceteris religionis Christiana diebus solennibus, amoveantur, &c.*

Their suite was double, first that the *shewes* exhibited on the *theaters*, and other plaies then used, might no more be suffered on the *Lords day*, or any other *festivall* of the *Christian Church*, especially on the *Octaves* of the feast of *Easter*, what time the people used to goe in greater numbers unto the *Cirque* or *shew-place*, than the house of God. Then that for other dayes, no man might bee compelled to repare unto them, (as they had beene formerly) as being absolutely repugnant unto Gods commandements: but that all people should be left at liberty to goe or not to goe, as they would themselves. *Nec oportere quenquam christianorum ad hac spectacula cogi &c. Sed uti oportet homo in libera voluntate subsistat, sibi divinitus concessa*; so the *Canon*. The Emperour *Theodosius* thereupon enacted, that on the *Lords day*, on the feast of *Christs Nativity*, and after to the *Epiphanie* or *twelfth day*, as we call it commonly; as also on the feast of *Easter*, and from thence to *Whitsontide*, the *Cirques* & *Theaters* in all places should be shut up: that so all faithfull *Christian* people might wholly bend themselves to the service of God. *Dominico qui totius septimana primus est dies, & Natale atque Epiphaniarum Christi, Pascha etiam & Quinquagesima diebus &c. Omni theatrorum atque Circensium voluptate per universas urbes earundem populis denegata; tota Christianorum & fidelium mentes dei cultibus occupentur.* So farre the letter of the law, which was enacted at *Constantinople*, the first of *February* Anno 425. *Theodosius* the second time, and *Valentinian* being that yeare *Consuls*. Where still observe, how equally the principall *festivities*, and the *Lords day*, were matched together: that being held unlawfull for the one, which was conceived so of the other. And so it stood, untill the Emperour *Leo*, by two severall *Edicts*, advanced the *Lords day* higher than before it was, and made it singular above other *festivals*, as in some other things, of which more anon; so in this particular. For in an *Edict* by him sent unto *Amasius*,

Cod. Theodos.

at

at that time *Captaine* of his *Guard*, or *Præfectus pretorio*, he enacts it thus. First generally, *Dies festos, dies altissima malestati dedicatos, nullis volumus voluptatibus de feriis occupari*; that he would have *holy dayes*, which had beene dedicated to the supream majesty, not to be taken up with pleasures. What would he have no pleasures used at all, on the *holy dayes*? No, he saith not so, but onely that they should not wholly be taken up with sports and pleasures; no time being spared for pious and religious duties; Nor doth he barre all pleasures on the *Sunday* neither, as wee shall see anon in the law it selfe; but onely base, obscene, and voluptuous pleasures. Then more particularly for the *Lords day* thus, in reference to the point in hand, that neither *theater* nor *Cirque* fight nor combatings with wilde beasts, should be used thereon: and if the *birth day* or *inauguration* of the Emperour, fell upon the same, that the *solemnities* thereof should be referred to another day: no lesse apenalty than losse of dignity, and confiscation of estate, being layd on them that should offend against his pleasure. But for the better satisfaction, take so much of the law it selfe, as concerns this businesse. *Nihil eadem die vendicet scena theatralis, aut Circense certamen, aut ferarum lachrymosa spectacula: Etiam, si in nostrum ortum aut natalem celebranda solennitas inciderit, differatur. Amissionem militie, proscriptionemque patrimonij sustinebit, si quis unquam spectaculis hoc die interesse, [presumpserit.]* Given at *Constantinople*, *Martian* and *Zeno* being *consuls*; 469 of our Saviours birth.

(3) Now for the things prohibited in these severall *Edicts*, we will take notice of two chiefly, the sports accustomed to bee shovne on the *stage* or *theater*; and those *Spectacula*, wherein men with beasts, and sometimes men with men did use to fight together in the *Cirque* or *shew-place*: 1. that we may know the better what these Princes aimed at, and what the *fathers* meane in their frequent *invectives* against *playes* and *shewes*. And first

first for that which first is named, the *scene* or *stage-play*, though they arose from poore beginnings, yet they attained at last to an infinite impudence; such as no modest eye could endure to see, or care to heare. The whole contexture of the *Poems*, wanton and lascivious; the speeches most extreamely sorded, and obscene; the action such as did not so much personate; as performe all base kinde of vices. Their *women*, as their parts were framed, did many times act *naked*, on the open stage; and sometimes, did performe the *last acts* of *lust*, even in the sight of all *spectators*: then which what greater scorne could be given to *nature*, what more immodest *spectacle* could be represented to the eye of heaven. This *Cesar Bullinger* assures us, and withall makes it the chiefe cause why both profane and sacred Authors did cry downe the stage, as being a place of such uncleannesse: *Authores omnes cum sacri tum profani, spurcitiam scene exagitant, non modo quod fabula obscena in scena agerentur, sed etiam quod motus gestusque essent impudici, atque adeo prostibula ipsa in scenam saepe venirent, & scena prostarent.* So he: Nor hath he done them wrong, or delivered any thing, without good authority. *Lactantius* and *Tertullian*, have affirmed as much, and from them he had it: moulding up into one relation, what they had severally reported. First for their *Women*, acting *naked*, *Lactantius* saith that so it was in all their *playes*, devoted to the memory of their Goddesse *Flora*. *Exiuntur vestibibus populo flagitante meretrices, quae tunc mimorum funguntur officio, &c.* The *whores*, which used to act those parts, (for who else would doe it) were by the people importuned to put off their cloathes, which they did accordingly; and being *naked* personated, as the *Mimicks* used all shamelesse and immodest gestures, till the most impudent eye amongst them was glutted with so foule a spectacle. Then for the other filthinesse, *Tertullian* tells us, that the common *prostitutes*, such as received the filts of all the towne, like the common

De theatro  
lib. 1.

De fals. rel.  
lib. 1. c. 20.

De spectaculo  
lib. cap. 17.

shewers

shewers, performed those beastly acts on the *publicke stage*, and which was yet more shamefull, in the sight and presence of the selfesame sexe. *Ipsa etiam prostibula, publica libidinis hostia, in scena proferuntur, plus misera in De gubern. presentia foeminarum, as that Author hath it. And sure Del. 46.* there must be in them, some extreame impurities, when *Salvian* a godly Bishop of this Age, hath told us of them, that such they were *Vt ea non solum dicere, sed etiam recordari, aliquis sine pollutione non possit*: that none could speake, no not so much as thinke of them, without some infection. Such, that whereas all other crimes, of what kinde soever, murder, adultery, and theft, and sacrilege, and others of that heinous nature, might without any breach of *Modesty*, be accused and censured: *Sola impuritates theatrorum sunt, quae honeste non possunt vel accusari*, the baseness of the theaters was so transcendent, that no man could accuse them, but must put off modesty. No mervaille therefore if the fathers both of this and the former Ages, used to declame so much against them, and to cry them downe; at least to weane the people from them: as being the bane of chastity, the Shipwracke of the Soule, the devils temples, the scandall of the world, and the shame of nature. No mervaille if the Councell held in *Carthage*, in the Age before, or any of the *Christian writers* of these present times, *Salvian*, and *Chrysostome*, and the rest, so highly censured those, who left the Church and publicke service of the Lord, to goe to those impure delights, and unmanlike spectacles: for that the *Fathers* in the same place assembled, in this present *centurie*, agreed so well together to petition the *Emperours* then being, to redresse this mischief; or lastly that the *Emperours* of these times, sent out their Edicts, to prohibit such *unchristian sports*.

(4) As wicked, as *unchristian*, were those other shewes against which the selfe same *Fathers* doe enveigh, against the which the foresayd Councels did petition, and the good *Emperours* before remembered, made their severall

verall lawes; though of a very different nature: *these* worthily abominated for their filthy baseness; and *these* as much to be detested for their inhumanity. It was the custome of the great ones in the State of Rome, to court the favour of the people, by entreteining them with severall shewes; which in the end became replete with all kinde of cruelty; which fashion afterwards was retained among the Emperours, the better to content the vulgar, and keepe them in a good opinion of the present change. Sometimes they entertained their humours by presenting them with diverse sorts of cruell and outlandish beasts; which being brought into the place appointed, were chased and hunted up and downe, by such as were condemn'd to dye, or otherwise would adventure for reward and hire: In which it hapned many times, that many a man was made a prey unto Beares and Lyons, and other beasts of the like ferce and cruell nature: and therefore in the Emperours law before recited, are justly called *ferarum lachrymosa spectacula*; a most proper Epithite. Sometimes againe they would present them with a shew of fencers, not such as played at Cudgells, or with swords rebated, onely to shew their activenesse, and teach men how to use their weapons: but such as in good earnest were to fight it out and not give over till the victory was made good by death. And these I take to be *Cirque-fights*, or the *Circense certamen*, principally in the law prohibited. Tertullian tells us of the first, *ferarum voluptati satis non fieri, nisi & feris humana corpora dissiparentur*; that they conceived the beasts had not sport enough, unless they tore in peeces the wretched bodies of poore men. And to the other, we may well apply the words of Ciprian, *Quid potest inhumanius quid acerbius dici? disciplina est ut perimere quis possit gloria quod peremit*. What, saith the Father, can be told that is more cruell more inhumane. Murder is growne into an Art, and they that kill most, have the greatest honour. And so indeed they had, there being rewards designed

De Spectac.

Epl. 2. 112:

designed for them, that came off with victory: liberty, if they had beene Bondmen; if freemen, sometimes money and sometimes a garland of palme-tree, which being wound about with certaine wollen ribbands called *Lemnisci*, had generally the name of *Palma Lemniscata*. With this Tertullian doth upbraide the Roman people, that sometimes they would cry out, to have a notable murderer cast unto the Lyons: *fidem gladiatori atroci rudem petunt, & pileum premium conferunt*, the selfesame men would have some cruell swash-buckler or Gladiator, rewarded with a Rod and cappe, the signes of freedom. These barbarous and bloody fights, being so farre different from the spirit of meekenesse, which was the badge and proper cognizance of a Christian; were therefore bitterly inveighed against by the antient writers, the Reverend Fathers of the Church; and such as harkened not to their exhortations, esteemed as men given over to a reprobate sence; such as had cast away their livery, and forsooke their Master. The nature of these fights, and the opinion had of those that did frequent them, wee cannot better shew then by the story of Alipius, as S. Austin tells it; and is briefly this, *Quidam amici ejus & confidiscipuli, &c.* Some friends of his meeting him as hee came from dinner, with a familiar kind of violence, forced him against his will to go with them into the Amphitheator (for there these sports were sometimes held) *crudelium & funestorum ludorum diebus*, upon a day designed to these cruell pastimes. He told them by the way, that though they haied his body with them, yet should his eyes and soule bee free from these bloody spectacles, *cum talia aversaretur & detestaretur*, which of himselfe he so detested. But thither he went and tooke his place, and presently closed his eyes that he might not see those dismall sights, which were before him. When as the fight waxed hot, *et omnia fervebant immanissimis voluptatibus*, and all were taken up with those unmercifull delights, upon a suddaine shout

Confession.  
lib. 6. c. 8.



"shout, occasioned in the fight; he let loose his eyes  
 "to see what it meant: *Et percussus est graviori*  
 "*vulnere in anima, quam ille in corpore; ceciditque*  
 "*miserabilius, quam ille; quo cadente factus est*  
 "*clamor.* By means whereof, he became smitten with  
 "a greater wound in his soule, than the poore fellow  
 "in his body; and fell more miserably by farre, than he,  
 "upon whose death the sayd noyse was raised. How  
 "so, *Vt enim vidit illum sanguinem, immanitatem simul*  
 "*exhibuit, &c.* For presently assoone, as he beheld the  
 "blood, he sucked in cruelty; and drew in the furies  
 "of the place, being delighted with the wickednesse  
 "the sport, and made drunke as it were with those  
 "bloody spectacles. Such plaies and shewes as these,  
 were not unlawfull to be seene on the *Lords day* onely,  
 but on *all dayes* else. And such and none but such, were  
 the *playes* and *shewes*, against the which the *Fathers* doe  
 enveigh with so much bitternesse: which as they were  
 unworthy of a *Christian eye*, so as religion did prevaile,  
 they began to vanish; and finally were put downe, I  
 meane these last, by *Theodoricus* King of the *Gothes*, in  
*Italy*. Our *plaies* and theirs, our *shewes* and theirs, yea &  
 our *dauncings* too compared with theirs, are no more of  
 kinne, than *Alexander* the *Coppersmith* was with *Alex-*  
*ander* the Great King of *Macedon*. Nay if *Baronius* tells  
 us true, as I thinke he doth, these *Playes* and *Cirque-*  
*fightes* were not prohibited by the Emperour *Leo*, be-  
 cause he thought them not as lawfull to bee performed  
 upon the *Lords day*, as on any other; but for a more par-  
 ticular reason. He had a purpose to avenge himselfe of  
*Asper* and *Ardaburius*, two great and powerfull men that  
 had conspired against his safety; and for the execution of  
 that purpose made choyce of such a time, when the *Cir-*  
*censian sports* were to be exhibited. Which therefore he  
 prohibited at this time, to be presented on the *Sunday*,  
 because, though his revenge was just, yet the effusion of  
 so much *Christian blood* on that *sacred day*; might bee a  
 blemish

Annales  
 Anno 469.

blemish to religion. *Ne licet justa esset ultio, tamen diem*  
*sacrum ignominia videri posset labefactasse.* So farre the  
*Cardinall.*

(5) A second thing which this Emperour did, in the  
 advancing of the *Lords day*, was in relation unto *Civile*,  
 and *legall* busineses. It was before appointed by the  
 Emperour *Constantine*, that *Judges* should not set that  
 day, in the open *Court*, the Emperours *Gratian*, *Valenti-*  
*nian* and *Theodosius* added thereunto, that none should  
 arbitrate in any brawling and litigious cause upon the  
 same. And whereas, *Valentinian*, *Theodosius*, and *Ar-*  
*cadius*, had privileged other dayes, as well as *Sunday*,  
 from the *suites* of *Court*, which dayes are formerly re-  
 membred in their proper place: the Emperour *Theodo-*  
*sus* the younger was pleased to adde the feast of *Christs*  
*Nativity*, and so to the *Epiphany*, or *twelfth-tide* as wee  
 use to call it, together with seaven dayes before,  
 and seaven dayes after; [*Diem natalis domini, &*  
*epiphaniæ septem qui præcedunt, & septem qui se-*  
*quuntur*] making this festivall with the rest before re-  
 membred, in this case equall with the *Sunday*; where by  
 the way, we may observe of what antiquity the feast of  
 the *Epiphany* is to be accounted, as having got unto such  
 an height in this Emperours time, (he entred on the Em-  
 pire Anno 408) as to be privileged in the selfe-same  
 manner, as *Christmasse* was. And not in this respect a-  
 lone, in respect of *pleadings*, but in a following law of his  
 Anno 455 he declared his pleasure, that this day, with the  
 other principall *feasts*, as before we noted, was not to be  
 prophaned, as it had beene formerly, by the *Cirques* and  
*Theaters*. For the antiquity thereof more might be sayd,  
 were not this sufficient. Onely I adde that in the *Easterne*  
*Churches* from the times of old, they used to lengthen out  
 the feast of *Christmasse* for 12 dayes together; not ending  
 the solemnities of the same till the *Epiphany* was gone  
 over: from whence in likeli-hood, that custome came  
 at last, to these *Western* parts! *Nativitatem domini*  
*Epipha-*

Cod. l. 2. de ser.  
 lex. 2.

*Hist. l. 7. c. 32. Epiphania continuantes, duas illas festivitates unam faciunt.* So *Otho Frisnigenfis* tells us of them. But to proceed, it seemes that eyther these *Edicts* were not well observed; or else the *ministers* of the *Courts* used to meete together, for dispatch of businesse on that day, though the *Judges* did not. Therefore it seemed good to this Emperour *Leo*, in the yeare and day above recited, to declare his pleasure thereupon in this forme that followeth.

*Dies festos, dies altissima majestati dedicatos, &c.* It is our will that the *holy dayes* being dedicated to the most high God, should not be spent, or wholly taken up in pleasures; or otherwise prophaned with vexations suites. Particularly for the *Lords day* that it be exempt from executions, citations, entring into bonds, apparances, pleadings, and such like: that cryers be not heard upon it, and such as goe to law lay aside their actions, taking truce a while, to see if they can otherwise compose their differences. For so it passeth in edict. *Dominicum itaque ita semper honorabilem decernimus & venerandum, ut a cunctis executionibus excusetur.* *Nulla quenuam urgeat admonitio, nulla fidei jussionis flagitetur exactio, taceat apparitio, advocatis delitescat, sit idem dies a cognitionibus alienus, praconis horrida vox sileat, respirent a controversijs litigantis, & habeant faderis intervalum, &c.* I have the rather here layd downe the Law it selfe, that wee may see how punctuall the good Emperour was, in silencing those troublesome suites, and all preparatives or appurtenances thereunto: that so men might with quieter mindes, repaire unto the place of Gods publicke service: yet was not the *Edict* so strict that neyther any kind of Pleasures were allowed upon that day, as may be thought by the beginning of the Law; nor any kind of secular and civill businesse to be done upon it. The Emperour *Constantine* allowed of manumission, and so did *Theodosius* too. *Die dominico emancipare & manumittere licet; reliqua causa vel lites quiescant,* so the latter Emperour: Nor doe wee finde but that this

Empe-

*Cod. Justin.  
l. 3. tit. 12.*

*Cod. l. 2. de  
ser. lex. 2.*

Emperour *Leo* well allowed thereof, Sure we are that he well allowed of other civill busineses, when he appointed in this very Edict that such as went to Law might meete together on this day to compose their differences, to shew their evidences and compare their writings. And sure I am, that he prohibited not all kind of pleasures, but onely such as were of an obscene and unworthy nature. For so it followeth in the Law: first in relation unto busineses, *ad se se simul veniant adversarij non timentes, pacta conferant, transactiones loquantur.* Next in relation unto pleasures, *Nec tamen hujus religiosa diei oia relaxantes, obscenis quemquā patimur voluptatibus detineri,* where note not simply voluptates, but obscena voluptates, not pleasures but obscene and filthy pleasures are by him prohibited; such as the *Scena theatralis* therein after mentioned: nor civill businesse of all sorts, but brangling and litigious busineses, are by him forbidden, as the Law makes evident. And thus must *Theodorus Lector* be interpreted, who tells us of this Emperour *Leo*, how hee ordained *τιν καὶ τὴν παρὰ τῶν ἀρχίδου, ἀπεκρίθη τε εἶναι τὴν πρὸς τὸν νόμον* that the *Lords day* should be kept holy by all sorts of people. that it should be a non-lee day, a day of rest and ease unto them; which is no otherwise to be understood, than as the Law it selfe intended; however the words of *Theodorus* seeme to be more generall? Nor was it long before this Edict or the matter of it had found good entertainment in the Christian world: the rather since those Churches which lay further off, and were not under the command of the Roman Emperour, taking perhaps their hint from hence, had made a Canon to that purpose. For in a Councell held in *Aragon*, Anno 516. being some 47. yeares after *Leos* Edict, it was decreed that neyther Bishop, Priest, or any other of the Clergy (the Clergy at that time were possessed of some seates of judicature) should pronounce sentence in any cause, which should that day bee brought before them. *Can. 4.*

*Nullus Episcoporum aut presbyterorum vel Clericorum, pro-*

*Collectan.*

*propositum cuiuscunque causa negotium, die dominico audeat judicare.* This was in Anno 516. as before I sayd, the second yeare of Amalaricus King of the Gothes in Spaine.

(6) Nor stayed they here. The people of this sixth age wherein now we are, began to *Judaize* a little; in the imposing of so strict a rest upon this day: especially in the *Westerne Churches*, which naturally are more inclined to *superstition*, then the *Easterne* nations. Wherein they had so farre proceeded, that it was held at last unlawfull to travaile on the *Lords day* with *waines* or *horses*, to *dresse meate* or make cleane the house or meddle with any manner of *domesticke* businesses. The third Councell held at *Orleans*, Anno 540. doth informe us so; and plainly thereupon determined, that since these prohibitions above sayd, *Ad Iudaicam magis quam ad Christianam observantiam pertinere probantur*, did favour farre more of the *Jew* than of the *Christian*; *Die dominico quod ante licuit, licere*, that therefore whatsoever had formerly beene lawfull on that day, should be lawfull still: Yet so that it was thought convenient, that men should rest that day from *husbandry*, and the *vintage*, from sowing, reaping, hedging, and such servile workes; *quo facilius ad ecclesiam venientes, orationis gratia vacent*, that so they might have better leisure to goe unto the Church and there say their Prayers. This was the first restraint which hitherto we have observed whereby the Husbandman was restrained from the *plough* and *vintage*, or any worke that did concerne him. And this was yeelded, as it seemes, to give them some content at least, which aimed at greater and more slavish prohibitions than those here allowed of; and would not otherwise be satisfied then by grant of this: Nay so farre had this superstition, or superstitious conceit about this day, prevailed amongst the *Gothes* in *Spaine*, a sad and melancholike people, that mingled and married with the *Jewes*, who then therein dwelt: that in their dotage on this day, they went before the *Jewes* their neighbours; the *Sabbath* not so

rigorously

rigorously observed by one as was the *Lords day* by the other. The *Romans*, in this age had utterly defeated the *Vandals* and their power in *Africk*: becomming so bad neighbours to the *Gothes* themselves. To stop them in those prosperous courses, *Thende* the *Gothish* King, Anno 543. makes over into *Africk* with a compleate Armie. The Armies neere together, and occasion faire, the *Romans* on a *Sunday* set upon them, and put them all unto the sword: the *Gothes*, as formerly the *Jewes*, never so much as laying hand upon their weapons, or doing any thing at all in their owne defence; onely in reverence to the day. The generall History of *Spaine* so relates the story, although more at large. A superstition of so suddaine and so quicke a growth, that whereas till this present age, we cannot finde that any manner of *Husbandry* or country labours were forbidden as upon this day, it was now thought unlawfull on the same to take a sword in hand for ones owne defence. Better such *doctrines* had beene crushed, and such *Teachers* silenced in the first beginnings; then that their *Jewish speculations* should in fine produce such sad and miserable effects. Nor was *Spaine* onely thus infected where the *Jewes* now lived: the *French* we see began to be so inclined. Not onely in prohibiting things lawfull, which before we specified; and to the course whereof the Councell held at *Orleans* gave so wise a checke: but by impating such calamities, as had fallen amongst them, to the neglect or ill observance of this day. A flash of lightning or some other fire from heaven, as it was conceived, had on the *Lords day* made great spoyle of men and houses in the City of *Limoges*. This *Gregory* of *Tours*, who lived about the end of this sixth Centurie, pronounceth to have fallen upon them, *ob diei dominici injuriam*, because some of them used to worke upon the *Sunday*. But how could he tell that; or who made him acquainted with Gods secret counsailes. Had *Gregory* beene Bishop of *Limoges*, as he was of *Toures*; it may be *Limoges* might have

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scaped so fierce a censure, and onely *Tours* have suffered in it. For presently he addes, *in Turonico vero nonnulli ab hoc igne sed non die dominico adusti sunt*; that even in *Tours* it selfe, many had perished by the selfe same fire; but being it fell not on the *Sunday*, as it did at *Limoges*, therefore that misery fell on them for some other reason. Indeed he tells us of this day, that being it was the day whereon God made the light, and after was the witness of our Saviours resurrection: *Ideo omni fide a Christianis observari debet, ne fiat in eo omne opus publicum*; therefore it was to be observed of every Christian, no manner of publicke businesse to be done upon it. A peece of new Divinity, and never heard of till this age; nor in any afterwards.

(7) Not heard of till this age, but in this it was. For it the 24. yeare of *Gunthram*, King of the *Burgundians*, Anno 588. there was a Councell called at *Mascon*, a towne situate in the *Duchie of Burgundie*, as we now distinguish it: wherein were present *Priscus*, *Evantius*, *Prætextatus*, and many other reverend and learned Prelates. They taking into consideration how much the *Lords day* was of late neglected; for remedy thereof ordered, that it should be observed more carefully for the times to come: Which Canon I shall therefore set downe at large, because it hath beene often produced as a principall ground of those precise observances, which some amongst us have endeavored to force upon the consciences of weak and ignorant men. It is as followeth; *Videmus populum Christianum temeraria more diem dominicum contempni tradere, &c.* It is observed that Christi-

" an people doe very rashly slight and neglect the *Lords*  
 " day; giving themselves thereon as on other dayes, to  
 " continuall labours, &c. Therefore let every Christian, in  
 " case he carry not that name in vaine, give eare to our  
 " instruction; knowing that we have care that you should  
 " doe well, as well as power to bridle you, that you doe  
 " not ill. It followeth, *Custodite diem dominicum qui nos*  
 " *denuo*

Conc. Ma-  
 siconenf. 21  
 Can. 1.

" *denuo peperit, &c.* Keepe the *Lords day*, the day of our  
 " new birth, whereon wee were delivered from the  
 " snares of sinne. Let no man meddle in litigious contro-  
 " versies, or deale in actions or law-suites; or put him-  
 " selfe at all upon such an exigent, that needes hee must  
 " prepare his Oxen for their daily worke, but exercise  
 " your selves in hymnes, and singing prayes unto God,  
 " being intent thereon both in minde and body. If any  
 " have a Church at hand, let him goe unto it, and there  
 " powre forth his soule in teares and prayers; his eyes  
 " and hands being all that day lifted up to God. It is  
 " the everlasting day of rest, insinuated to us under the  
 " shadow of the *Seventh day* or *Sabbath*, in the *Law* and  
 " *Prophets*; and therefore it is very meete that wee  
 " should celebrate this day with one accord, whereon  
 " we have beene made what at first wee were not. Let  
 " us then offer unto God our free and voluntary service,  
 " by whose great goodnesse wee are freed from the  
 " Gaole of error: not that the Lord exalts it of us,  
 " that we should celebrate this day in a corporall abstinence,  
 " or rest from labour; who onely looks that wee doe  
 " yeeld obedience to his holy will, by which contem-  
 " ning earthly things, he may conduct us to the heavens  
 " of his infinite mercy. However if any man shall set  
 " at naught this our exhortation, be he assured, that God  
 " shall punish him as he hath deserved; and that he shall  
 " be also subject unto the censures of the Church. In case  
 " he be a *Lawyer* he shall loose his cause; If that he be  
 " an *husbandman*, or servant, he shall be corporally pu-  
 " nished for it: but if a *Clergy man* or *Monke*, he shall  
 " bee six moneths separated from the Congregation.  
 Adde here, that two yeares after this, being the second  
 yeare of the second *Clotaire* King of *France*, there was  
 a Synod holden at *Auxerre*, a towne of *Champagne*,  
 (*concilium Antisiodorense* in the Latin writers) wherein  
 it was decreed as in this of *Mascon*, *Non licet die domi-*  
*nico boves jungere, vel alia opera exercere*; that no man  
 should

should be suffered to yooke his Oxen, or doe any manner of worke upon the *Sunday*. This is the *Canon* so much urged, (I meane that of *Mascon*) to prove that wee must spend the *Lords day* holily in religious exercises; and that there is no part thereof, which is to be imployed unto other uses. But there are many things to be considered, before we yeeld unto this *Canon*, or the authority thereof: some of them being of that nature that those who most insist upon it, must be faine to traverse. For first it was contrived of purpose with so great strictnes, to meete the better with those men, which so extreame-ly had neglected that sacred day. A stick that bends too much one way cannot bee brought to any straightnesse, till it be bent as much the other. This Synod secondly, was *Provinciall* onely, and therefore can oblige none other, but those for whom it was intended; or such who after did submit unto it, by taking it into their *Canon*. Nor will some part thereof be approved by them, who most stand upon it; none being bound hereby to repaire to *Church*, to magnifie the name of God in the Congregation, but such as have some *Church* at hand: and what will then become of those that have a mile, two, three, or more to their *parish Churches*, & no *Chappell* nearer? they are permitted by the *Canon* to abide at home. As for *religious duties* here are none expressed, as proper for the Congregation, but *Psalmes* and *hymnes* and singing prayse unto the Lord, and powring forth our soules unto him in *teares* and *prayers*: and then what shall wee doe for *preaching*, for *preaching* of the Word which wee so much call for. Besides, King *Gunthram*, on whose authority this Counsell met, in his *Confirmatory* letters doth extend this *Canon* as well unto the other *holy dayes*, as unto the *Sunday*; commanding all his Subjects, *Vigore huius decreti & definitionis generalis*, by vertue of his present mandate that on the *Lords day*, *vel in quibuscunque alijs solemnitatibus*, and all *solemne festivalls* whatsoever, they should abstaine from every kind of *bodily labour*, save what

what belong'd to dressing meate. But that which needes must most afflict them; is that the councell doth professe, this abstinence from *bodily labour* which is there decreed, to be no ordinance of the *Lords*, that he *exalteth no such duty from us*: and that it is an *ecclesiasticall exhortation* onely and no more but so. And if no more but so, it were too great an undertaking, to bring all nations of the world to yeeld unto the prescript of a private and particular *Canon*, made onely for a private and particular cause: and if no more but so, it concludes no *Sabbath*.

(8) Yet notwithstanding these restraints from worke and labour, the *Church* did never so resolve it, that any worke was in it selfe unlawfull on the *Lords day*, though to advance Gods publicke service, it was thought good, that men should bee restrained from some kinde of worke; that so they might the better attend their prayers, and follow their devotions. Its true, these centuries, the fifth and sixth, were fully bent, to give the *Lords day* all fit honour: not onely in prohibiting *unlawfull pleasures*, but in commanding a forbearance of some *lawfull businesse*; such as they found to yeeld most hinderance to religious duties. Yea and some *workes* of pietie they affixt unto it, for its greater honour. The *Prisoners* in the common *Gaoles* had formerly beene kept in too strictly. It was commanded by *Honorius* and *Theodosius* at that time Emperours Anno 412. that they should be permitted *omnibus diebus dominicis*, every *Lords day* to walke abroad; with a guard upon them: as well to crave the charity of well disposed persons, as to repaire unto the *Bathes* for the refreshing of their bodies. Nor did he onely so command it, but set a mulct of 20 pound in gold, on all such publicke ministers as should disobey: the *Bishops* of the *Church* being trusted to see it done. Where note, that going to the *Bathes* on the *Lords day*, was not thought unlawfull; though it required, no question, corporall labours; for had it beene so thought, as some thought it afterwards; the *Prelates* of the *Church* would

would not have taken it upon them, to see the Emperours will fulfilled, and the law obeyed. A second honour affixt in these Ages to the *Lords day*, is that it was conceived the most proper day for giving holy *Orders*, in the Church of God: and a law made by *Leo* then Pope of *Rome*, and generally since taken up in the *Westerne Church* that they should bee conferred upon no day else. There had beene some regard of *Sunday* in the times before: and so much *Leo* doth acknowledge.

*Quod ergo a patribus nostris propensiore cura novimus servatum esse, a vobis quoque volumus custodiri, ut non passim diebus omnibus sacerdotalis ordinatio celebretur.* But that which was before a voluntary Act, is by him made necessary: and a law given to all the Churches under his obedience, *Vt his qui consecrandi sunt, nunquam benedictiones nisi in die resurrectionis dominica tribuantur*, that ordinations should bee celebrated on the *Lords day* onely. And certainly he gives good reason why it should be so, except in extraordinarie and emergent cases, wherein the law admits of a dispensation. For on that day, saith he, *The holy Ghost descended upon the Apostles*, and thereby gave us as it were this celestially rule, that on that day alone we should conferre spirituall orders, *in quo soluta sunt omnia dona gratiarum*, in which the Lord conferred upon his Church all spirituall graces. Nay that this busines might be done with the more solemnity and preparation; it was appointed that those men who were to be invested with holy *Orders*, should continue fasting from the *Eve* before; that spending all that time in prayer, and humbling of themselves before the Lord; they might be better fitted to receive his Graces. For much about these times the service of the *Lords day* was enlarged and multiplyed; the *Evenings* of the day being honoured with religious meetings, as the *Mornings* formerly: Yea, and the *Eves* before were reckoned as a part or parcell of the *Lords day* following; *Cui a vespere sabbati initium constat ascribi*, as the same Decretall informes

formes us. The 251 *Sermon de tempore*; ascribed unto Saint *Austine* doth affirme as much; but we are not sure that it is his. Note that this *Leo* entred on the chaire of *Rome* Anno 440 of our Saviours birth, and did continue in the same full 20 yeares; within which space of time he set out this decretall, but in what yeare particularly, that I cannot finde.

(10) I say that now the *Evenings* of the *Lords day* began to have the honour of religious meetings: for *ab initio non fuit sic*, it was not so from the beginning. Nor had it beene so now, but that almost all sorts of people were restrained from worke; aswell by the *Imperiall Edicts*, as by the constitutions of particular Churches; by meanes whereof the afternoone was left at large, to bee disposed of for the best increase of *Christian Pietie*. Nor probably had the Church conceived it necessary, had not the admiration which was then generally had of the *Monasticke* kinde of life, facilitated the way unto it. For whereas they had bound themselves to set houres of prayer, *Mune hora tertia, sexta, nona, vespere, noctis me-* Epitaphium *Paula matr.* *dio*, at three of the clocke in the morning, at sixe, at nine, and after in the evening, and at midnight, as *S. Hierome* tells us: the people generally became much affected with their strict devotions; and seemed not unwilling to conforme unto them, as farre at least, as might consist with their vocations: upon this willingnesse of the people, the service of the Church became more frequent, then before; and was performed thrice every day in the greater Churches, where there were many *Priests* and *Deacons* to attend the same: namely, at sixe, and nine, before noone; and at sometime appointed in the evening, for the afternoone; accordingly as now wee use it in our *Cathedrall* and *Collegiate Churches*. But in inferior townes and petty villages, where possibly the people could not every day attend so often: it was conceived sufficient that they should have the morning and the evening prayer sung or sayd unto them that such as



would, might come to Church for their devotions: and so it is by the appointment of the *Rubricke* in our *Common Prayer Booke*. Onely the *Sundayes* and the *holy dayes* were to be honoured with two severall meetings, in the morning: the one, at fixe of the Clocke, which simply was the *morning service*; the other, at nine, for the *administration* of the holy *Sacrament*, and *Preaching* of the *Word* to the *congregation*. This did occasion the distinction of the *first* and *second Service*, as we call them still: though now by reason of the peoples sloth, and backwardnesse in comming to the Church of God, they are in most places joyn'd together. So whereas those of the *monasticke* life, did use to solemnize the *Eve* or *Vigils* of the *Lords day*, and of other *festivals*; with the peculiar and preparatory *service*, to the day it selfe: that profitable and pious custome, began about these times, to be taken up, and generally received in the *Christian Church*. Of this there is much mention to be found in *Cassian*; as *Institut. lib. 2. cap. 18. l. 3. c. 9. Collat. 21. c. 20.* and in other places. This gave the hint to *Leo*, and *S. Augustine* if he made that Sermon, to make the *Eve* before, a part or parcell of the day; because some part of the *Divine offices* of the day, were begun upon it. And hence it is, that in these Ages, and in those that followed (but in none before) we meete, with the distinction of *matutina & vespertina precatones*, *mattins & Evensong*, as we call it: the *Canons* of the Church about these times, beginning to oblige men to the one, as well as formerly to the other. The Councell held in *Arragon*, hereupon ordeined, *Ut omnis clerus die Sabbati ad vesperam paratus sit &c.* That all the Clergie be in readinesse on the *Saturday vespers*, that so they may be prepared with the more solemnity, to celebrate the *Lords day* in the congregation. And not so onely, *sed ut diebus omnibus vespers & matutinas celebrent*, but that they diligently say the *morning* and the *evening service*, every day continually. So for the *mattins* on the *Sunday*, *Gregorie of Tours* informes

Conc. Tarrag.  
concil. Cap. 7.

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us of them, *Motum est signum ad matutinas*, *Erat enim dies dominica*; how the bell rung to *mattins* for it was a *Sunday*. I have translated it the bell, according to the custome of these Ages, whereof now we write; wherein the use of bells was first taken up, for gathering of the people to the house of God: there being mention in the life and history of *S. Loup* or *Lupus*, (who lived in the fifth Century) of a great bell that hung in the Church of *Sens* in *France*, whereof he was Bishop, *ad convocandum populum* for calling of the congregation. Afterwards they were rung on the *holy-day Eves*, to give the people notice of the feast at hand and to advertise them, that it was time to leave off their businesses. *Solebant vesperti, initia feriarum campanis prænunciare*; so he that wrote the life of *S. Codegundus*.

Byron. Ann.  
Anno 614.

(11) Well then, the bells are rung, and all the people met together: what is expected at their hands? That they behave themselves there like the Saints of God, in fervent prayers, in frequent Psalmes, and Hymnes, and spirituall songs, hearing Gods holy Word, receiving of the Sacraments. These we have touched upon before, as things that had beene alwayes used from the beginnings of the Church. *Collections* for the poore, had beene sometimes used on this day before: but now about these times, the *Offertory* beganne to be an ordinary part of Gods publicke worship. Pope *Leo* seemes to intimate it, in his fifth Sermon *de collectis*; *Et quia die dominico proxima futura est collectio, vos omnes voluntaria devotioni preparare &c.* and gives them warning of it, that they may be ready. For our behaviour in the Church, it was first ordered by Saint *Paul*, that all things be done reverently, *ὡς τὸς ἁγγέλους*, because of the *Angels*: according to which ground and warrant it was appointed in these ages, that every man shou'd stand up, at the reading of the Gospel, and the *Gloria Patri*; that none depart the Church, till the service ended. Pope *Anastatius* who lived in the beginning of the fifth Age, is sayd to have decreed

Epl. Decret.  
1 ap. Bin.

Instit. lib. 2.  
c. 8.

conc. Agathen.  
Can. 47.

Can. 18.

creed the one. *Dum S. S. Evangelia in ecclesia recitantur, sacerdotes & ceteri omnes praesentes, non sedentes sed venerabiliter curvi, in conspectu sancti evangelij stantes, dominica verba attente audiant, & fideliter adorent.* The Priests, and all else present are enjoined to stand (their bodies bowed a little in signe of reverence) during the reading of the Gospel; but by no meanes to heare it sitting: adding some joyfull acclamation at the end thereof, such as is that of *Glory be to thee O Lord.* So for the *Gloria Patri*, that forme of giving to the Lord the glory which belongs unto him; we finde in *Cassian*, that they used to stand upon their feet at the doing of it: *In clausula psalmi, omnes astantes pronunciant magno clamore, Gloria patri, &c.* that gesture being thought most natural and most proper for it. No constitution needed to enjoin those duties, which naturall discretion of it selfe, could dictate. As for the last, it seemed the people in those parts, used to depart the Church, some of them, before the service ended, and the blessing given: for otherwise there had beene no Canon to command the contrary. *Ex malis moribus bona nascuntur leges*, the old saying is. And out of this ill custome did arise a law, made in a Synod held in a towne of *Gallia Narbonensis*, the 23 of the reigne of *Alaricus* King of the *Visi-Gothes*, or *Westerne-Gothes* Anno 506. that on the Lords day all Lay people should be present at the publicke liturgie; and none depart before the blessing. *Missas die dominica secularibus audire speciali ordine precipimus: ita ut egredi ante benedictionem sacerdotis populus non praesumat*; So the Canon hath it. According unto which it is provided in the Canons of the Church of England, that none depart out of the Church during the time of service and Sermon, without some reasonable or urgent cause. The benediction given and the assembly broken up, the people might goe home no doubt; and being there make merry with their friends and neighbours: such as came either to them of their owne accord, or otherwise had beene invited. *Gregorie of Tours*

*Tours* informes us of a certaine *Presbiter*, that thrust himselfe into the Bishopricke of the *Arverni*, immediately upon the death of *Sidonius Apollinaris*, who dyed about the yeare 487: and that to gaine the peoples favour, on the next Lords day after, *Iussit cunctos cives praeparato opulo invitari*, he had invited all the principall Citizens to a solemne feast. Whatever might be sayd of him, that made the invitation, no doubt but there were many pious and religious men, that accepted of it. Of recreations after dinner untill evening prayers; and after evening prayer till the time of supper: there is no question to be made but all were practised, which were not prohibited, *Nam quod non prohibetur, permissum est*, as *Tertullian*. Of this more anon.

(12) Thus have we brought the Lords day to the highest pitch; the highest pitch that hitherto it had enjoyed, both in relation unto rest from worldly businesse; and to the full performance of religious duties. What ever was done afterwards in pursuite hereof, consisted specially in beating downe the opposition of the common people, who were not easily induced to lay by their businesse: next in a descant as it were on the former plaine-song; the adding of particular restrictions, as occasion was which were before contained, though not plainly specified, both in the *Edicts* of the former Emperours, and *Constitutions* of the Churches before remembred. Yet all this while we finde not any one who did observe it as Sabbath, or which taught others so to doe: not any, who affirmed that any manner of worke was unlawfull on it, further than as it was prohibited by the Prince, or Prelate; that so the people might assemble with their greater comfort: not any one, who preached or published, that any pastime, sport, or recreation of an honest name, such as were lawfull on the other dayes, were not fit for this. And thereupon we may resolve, aswell of Lawfull businesse as of lawfull pleasures: that such as have not beene forbidden by supreme authority, whether in proclama-

hist. l. 31

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tions of the Prince, or Constitutions of the Church, or Acts of Parliament, or any such like declaration of those higher powers, to which the Lord hath made us subject; are to be counted lawfull still. It matters not, in case we finde it not recorded in particular termes, that wee may lawfully apply our selves to some kinde of *businessse*, or recreate our selves in every kinde of *honest pleasure*, at those particular houres and times, which are left at large, and have not beene designed to Gods publicke service. All that we are to looke for, is to see how farre we are *restrained* from labour, or from recreations, on the *holy dayes*; and what authority it is, that hath so restrained us: that wee may come to know our dutie, and conforme unto it. The *Canons* of particular Churches have no power to doe it, further then they have beene admitted, into the Church wherein we live: for then being made a part of her *Canon* also, they have power to binde us to observance. As little power there is to be allowed unto the *declarations* and *Edicts* of particular *Princes*, but in their owne dominions onely, Kings are Gods Deputies on the Earth, but in those places onely, where the Lord hath set them; their power no greater than their empire: and though they may command in their owne estates, yet is it *extra spharam activitatis*, to prescribe lawes to nations, not subject to them. A King of *France* can make no law, to binde us in *England*. Much lesse must wee ascribe, unto the *dictates* and directions of *particular men*, which being themselves subject unto publicke order, are to bee hearkned to no further, then by their life and doctrine they doe preach obedience, unto the publicke ordinances under which they live. For were it otherwise, every private man, of name and credit, would play the tyrant with the liberty of his *Christian brethren*; and nothing should be lawfull, but what he allowed of: especially if the pretence be faire and specious, such as the keeping of a *Sabbath* to the Lord our God; the holding  
of

of an holy convocation to the King of heaven. Example we had of it lately in the *Gothes* of *Spaine*, and that strange bondage, into which some pragmaticke and popular men had brought the *French*; had not the counsell held at *Orleans* gave a checke unto it. And with examples of this kinde, must we begin the story of the following Ages.

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## CHAP. V.

That in the next six hundred yeares from Pope Gregory forwards, the Lords day was not reckoned of, as of a Sabbath.

(1) Pope Gregories care to set the Lords day free from some Iewish rigours, at that time obtruded on the Church. (2) Strange fancies taken up by some about the Lords day, in these darker ages. (3) Scriptures and Miracles in these times found out, to justify the keeping of the Lords day holy. (4) That in the judgement of the most learned in these six ages, the Lords day hath no other ground, then the authority of the Church. (5) With how much difficulty the people of these times were barred from following their Husbandry, and Law-dayes, on the Lords day. (6) Husbandry not restrained on the Lords day in the Easterne parts, untill the time of Leo Philosophus. (7) Markets and Handicrafts restrained with no lesse opposition, then the plough and pleading. (8) Severall casus reservati in the Lawes themselves wherein men were permitted to attend those businesses on the Lords day, which the lawes restrained. (9) Of divers great and publicke actions done in these ages; on the Lords day. (10) Dancing, and other sports no otherwise prohibited on the Lords day, then as they were an hinderance to Gods publicke service. (11) The other holy dayes as much esteemed of, and observed as the Lords day was. (12) The publicke hallowing of the Lords day, and the other holy dayes in these present ages. (13) No Sabbath

bath all these ages beard of, either on Saturday or Sunday; and how it stood with Saturday in the Easterne Churches.

(1)



We are now come to the declining ages of the Church, after the first 600. yeares were fully ended, and in the entrance on the seaventh, some men had gone about to possesse the people of Rome with two dangerous fancies; one, that it was not lawfull to doe any manner of worke upon the Saturday, or the old Sabbath, *ita ut die Sabbati aliquid operari prohiberent*; the other, *ut dominicorum die nullus debeat lavari*, that no man ought to bathe himselfe on the Lords day, or their new Sabbath, With such a race of Christned Jewes, or Iudaizing Christians was the Church then troubled. Against these dangerous doctrines did Pope Gregory write his letter to the Roman Citizens; stiling the first no other then the Preachers of Antichrist: one of whose properties it shall be, that he will have the Sabbath and the Lords day both so kept, as that no manner of worke shall be done on eyther; *qui veniens, diem Sabatum atque dominicum, ab omni faciet opere custodire*, as the Father hath it: Where note, that to compell or teach the people, that they must doe no manner of worke on the Lords day, is a marke of Antichrist. And why should Antichrist keepe both dayes in so strict a manner? Because, saith he, he will perswade the people that he shall die and rise againe; therefore he meanes to have the Lords day in especiall honour; and hee will keepe the Sabbath too, that so he may the better allure the Jewes to adhere unto him. Against the other he thus reasoneth. *Et si quidem pro luxuria, & voluptate, quis lavari appetit, hoc fieri nec reliquo quolibet die concedimus, &c.* If any man desires to



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to bathe himselfe, only out of a luxurious and voluptuous purpose (observe this well) this we conceive, not to be lawfull upon any day : but if he doe it onely, for the necessary refreshing of his body ; then neither is it fit it should be forbidden upon the *Sunday*. For if it be a sinne to bathe, or wash all the body on the *Lords day* ; then must it be a sinne, to wash the face upon that day : if it be lawfull to be done in any part, why then, necessity requiring, is it unlawfull for the whole. It seemes then by Saint *Gregories* doctrine, that in hot weather, one may lawfully goe into the water, on the *Lords day*, and there wade or swimme, either to wash or coole his body, as well as upon any other. Note also here, that not the quality of the day, but the condition of the thing is to be considered, in the denominating of a lawfull or unlawfull act : that things unlawfull in themselves, or tending to unlawfull ends are unfit for all dayes ; and that what ever thing is fit for any day, is, of it selfe, as fit for *Sunday*. Finally he concludes with this, *Dominicorum vero die a labore terreno cessandum est, &c.* We ought to rest indeede on the *Lords day* from earthly labours, and by all meanes abide in prayers ; that if by humane negligence, any thing hath escaped in the sixe former dayes, it may be expiated by our prayers on the day of the resurrection. This was the salve, by him applied to those dangerous sores, and such effect it wrought upon them, that for the present, and long after we finde not any that prohibited working on the *Saturday*. But at the last, it seemes some did ; who thereupon were censured and condemned by another *Gregory* of that name the seventh. *Dammavit docentes, non licere die Sabbati operas facere* ; as the Law informes us. *De consecratione distinct. 3. cap. Pervenit.* But this was not till Anno 1074. or after, almost 500. yeares after the times where now we are. As for the other fancie, that of not going to the *Bathes* on the *Lords day*, it seemes he crushed that too, as for that particular : though otherwise, the like conceits did breake out againe, as men beganne

ganne to entertaine strange thoughts, and superstitious doctrines, about this day ; especially in these declining Ages of the Church, wherein so many errorrs both in faith and manners, did in fine defile it, that it was blacke indeed, but with little comlineffe. The Church, as in too many things, not proper to this place and purpose, it did inroach upon the *Jew* ; much of the ceremonies, and Priestly habit, in these times established being thence derived : so is it not to be admired, if in some things, particular both men and Synods beganne to Judaize, a little, in our present business ; making the *Lords day* no lesse rigidly to be observed, than the *Jewish Sabbath*, if it were not more.

(2) For in the following Age, and in the latter end thereof, when learning was now almost come to its lowest ebbe ; there was a Synod held at *Frinli*, by the command of *Pepin* then King of *France* ; a towne now in the territorie of the State of *Venice*. The principall motive of that meeting, was to confirme the doctrine of the holy Trinity, and the incarnation of the word ; which in those times had bin disputed. The President thereof, *Paulinus*, Patriarke of *Aquilegia* : Anno 791. of our Redemption. There, in relation to this day, it was thus decreed. *Diem dominicum inchoante noctis initio, i. e. vespere Sabbati, quando signum insonuerit, &c.* Wee constitute and appoint that all Christian men (that is to say all Christian men who lived within the *Canons* reach) should with all reverence and devotion honour the *Lords day*, beginning on the evening of the day before, at the first ringing of the bell : and that they doe abstaine therein, especially from all kinde of sinne, as also from all carnall acts, *Etiam a proprijs conjugibus*, even from the company of their wives, and all earthly labours : and that they goe unto the Church devoutly, laying aside all suites of Law, that so they may in love and charitable praise Gods name together. You may remember that some such device as this, was fathered formerly on Saint *Austine* ; but with little reason. Such trimme con-



ceits, as these, had not then been thought of. And though it be affirmed in the preamble to these *constitutions*, *nec novas regulas instituimus, nec supervacuas rerum adinventiones inhiante sectamur*; that they did neither make new rules, or follow vaine and needlesse fancies; *Sed sacris paternorum Canonum recensitis folijs*, &c. but that they tooke example by the antient Canons: yet looke who will, into all Canons of the Church for the times before, and he shall find no such example. For my part, I should rather thinke, that it was put into the Canon, in succeeding times, by some misadventure: that some, observing a restraint, *ab omni opere carnali*, of all carnall acts, might, as by way of question, write in the Margin, *etiam a proprijs conjugibus*; from whence, by ignorance, or negligence of the *Collectours*, it might be put into the text. Yet if it were so passed at first, and if it chance that any be so minded, (and some such there be) as to conceive the Canon to be pure and pious; and the intent thereof not to be neglected: they are to be advertised, that the *holy dayes* must be observed in the selfe same manner. It was determined so, before, by the false Saint *Austine*. And somewhat to this purpose saith this *Synod* now, that all the *greater festivalls* must with all reverence be observed and honoured; and that such *holy dayes* as by the *priests* were *bidden* in the Congregation, *Omnibus modis sunt custodienda*, were by all wayes and meanes to be kept amongst them; that is, by all those wayes and means, which in the said Canon were before remembered. In this the *Christian* plainly outwent the *Jew*; amongst whose many *superstitions*, there is none such found. true indeede, the *Jewes* accounted it unlawfull to marrie on the *Sabbath day*, or on the evening of the *Sabbath*, or on the first day of the weeke: lest (say the *Rabbins*) they should pollute the *Sabbath* by dressing meate. Conformably whereunto, it was decreed in a *Synod* held in *Aken*, or *Aquis granum*, Anno 833. *nec nuptias pro reverentia tante solennitatis celebrari visum est*, that in a reverence to the

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Ex. 20. 10.

Cap. 17.

the *Lords day*, it should no more be lawfull to marrie, or be married upon the same. The *Jewes*, as formerly we shewed, have now by order from their *Rabbins*, restrained themselves on their *Sabbath day*, from knocking with their hands, upon a table, to still a child; from making figures in the aire, or drawing letters in the ground, or in dust and ashes, and such like niceties. And some such teachers; *Olaus* King of *Normay*, had, no question met with, Anno 1028. For being taken up one *Sunday*, in some serious thoughts, and having in his hands a small walking stick, he tooke his knife and whittled it, as men doe sometimes, when as their mindes are troubled, or intent on businesse. And when it had beene told him, as by way of jest, how he had trespassed therein against the *Sabbath*, he gathered the small chipps together, put them upon his hand, and set fire unto them: *Utz, in se ulcisceretur, quod contra divinum preceptum incautus admisisset*; that so, saith *Crantzius*, hee might revenge that on himselfe, which unawares hee had committed against Gods Commandement. *Crantzius*, it seemes, did well enough approve the follie: for in the entrance on this story, he reckoneth this *inter alia virtutum suarum preconia*, amongst the monuments of his pietie, and sets it up as an especiall instance of that Princes sanctitie. Lastly, whereas the *moderne Jewes* are of opinion, that all the while their *Sabbath* lasts the *soules* in *hell* have liberty to range abroad, and are released of all their torments: so, lest in any superstitious fancie, they should have preheminance, it was delivered of the *soules*, in *Purgatory*, by *Petrus Damiani*, who lived in Anno 1056. *Domino die refrigerum poenarum habuisse*, that every *Lords day* they were manumitted from their paines; and fluttered up and downe the lake *Avernus*, in the shape of birds.

(3) Indee the mervaille is the lesse, that these and such like *Jewish fancies* should in those times beginne to shew themselves in the *Christian Church*: considering that

that now some had begun to thinke that the *Lords day* was founded on the *fourth Commandement*; and all observances of the same, grounded upon the *Law of God*. As long as it was taken onely for an *Ecclesiasticall institution*, and had no other ground upon which to stand, then the authority of the *Church*; we finde not any of these rigours annexed unto it. But being once conceived to have its warrant from the *Scripture*, the *Scripture* presently was ransacked, and whatsoever did concerne the old *Jewish Sabbath* was applyed thereto. It had bin ordered formerly that men should be restrained on the *Lords day*, from some kind of labours, that so they might assemble in the greater numbers; the Princes and the Prelates both conceiving it convenient that it should be so. But in these Ages there were Texts produced, to make it necessary. Thus *Clotaire King of France*, grounded his Edict of restraint from servile labours on this day, from the holy *Scripture*: *quia hoc lex prohibet, & sacra Scriptura in omnibus contradicat*, because the *Law* forbids it, and the holy *Scripture* contradicts it. And *Charles the Great* builds also on the selfe same ground, *Statuimus secundum quod in lege dominus precepit, &c.* Wee doe ordaine according as the Lord commands us, that on the *Lords day* none presume to doe any servile businesse. Thus finally the Emperour *Leo Philosophus* in a constitution to that purpose, of which more hereafter, declares that he did so determine, *secundum quod Sp. Sancto ab ipsoque institutis Apostolis placuit*, according to the dictate of the holy Ghost, and the *Apostles* by him tutored. So also when the *Fathers* of the *Church* had thought it requisite, that men should cease from labour on the *Saturday* in the afternoon; that they might be the better fitted for their devotions the next day; some would not rest till they had found a *Scripture* for it. *Observemus diem dominicum fratres, sicut antiquis preceptum est de Sabbato, &c.* Let us observe the *Lords day*, as it is commanded, from even to even shall ye celebrate your Sabbath. The 251. Sermon inscribed

bed *de tempore*, hath resolved it so. And lastly, that wee goe no further, the superstitious act of the good King *Olaus*, burning his hand as formerly was related, was then conceived to be a very just reveng upon himselfe, because he had offended, although unawares, *contra divinum preceptum*, against Gods Commandement. Nor were these rigorous fancies left to the naked world, but they had miracles to confirme them. It is reported by *Vincen-tius* and *Antoninus*, that *Anstregisilus*, one that had probably preached such doctrine, restored a *Miller* by his power, whose hand had cleaved unto his Hatchet, as he was mending of his Mill on the *Lords day*: for now you must take notice that in the times in which they lived; grinding had beene prohibited on the *Lords day*, by the *Canon Lawes*. As also how *Sulpitius* had caused a poore mans hand to wither, onely for cleaving wood on the *Lords day* (no great crime assuredly, save that some parallell must be found for him, that gathered stickes on the former Sabbath;) and after of his speciall goodnesse, made him whole againe. Of these the first was made Arch-Bishop of *Burges*, Anno. 627. *Sulpitius* being successour unto him in his See, and as it seemes too, in his power of working miracles. Such miracles as these they who list to credit, shall finde another of them in *Gregorius Turonensis*, *Miracul. l. 1. c. 6.* And some wee shall hereafter meete with when we come to *England*, forged purpose-ly, as no doubt these were to countenance some new devise about the keeping of this day; there being no new Gospel preached, but must have miracles to attend it, for the greater state.

(4) But howsoever it come to passe, that those foure Princes, especially *Leo*, who was himselfe a Scholler, and *Charles the Great*, who had as learned men about him, as the times then bred, were thus perswaded of this day; that all restraints from worke and labour on the same, were to be found expresse in the word of God: yet was the Church and the most learned men therein, of

another minde. Nor is it utterly impossible, but that those Princes might make use of some pretence or ground of Scripture, the better to incline the people to yeld obedience unto those restraints which were layd upon them. First for the Church, and men of speciall eminence in the same, for place and learning, there is no question to be made, but they were otherwise perswaded. *Isidore* Archbishop of *Sevill*, who goes highest, makes it an *Apostolical* sanction onely, no divine commandement; a day designed by the *Apostles* for religious exercises, in honour of our Saviours resurrection on that day performed. *Diem dominicum Apostoli ideo religiosa solennitate sanxerunt, quia in eo redemptor noster a mortuis resurrexit.* And addes, that it was therefore called the *Lords day*, to this end and purpose, that resting in the same from all earthly Acts, and the temptations of the world, we might intend Gods holy worship; giving this day due honour for the hope of the resurrection, which we have therein. The same verbatim is repeated by *Beda*, lib. de Offic. and by *Rabanus Maurus* lib. de institut. Cleric. l. 2 c. 24. and finally by *Alcuinus* de divin. Offic. cap. 24. which plainly shewes that all those took it onely for an *Apostolical* usage, an observation that grew up by custome, rather then upon commandement. Sure I am that *Alcuinus*, one of principall credit with *Charles the Great*, who lived about the end of the eighth Centurie, as did this *Isidore*, in the beginning of the seventh, saith clearly that the observation of the former Sabbath had beene translated very fitly to the *Lords day*, by the custome and consent of Christian people. For speaking how the Sabbath was accounted holy in the former times, and that the *Jews* resting thereon from all manner of worke, did onely give themselves to meditation and to fasting; he addes, *cujus observationem mos Christianus ad diem dominicum competentius transtulit.* Where plainly *mos Christianus* doth imply no precept, no order or command from the *Apostles* that it should be so, and much lesse any precept in the *Old Testament* which

De ecclaf.  
Offic. l. 1. 29.

Homil. 18.  
post. Penta.

which should still oblige. And sure I am *Rabanus Maurus* speaks onely as by way of exhortation, as not armed with any warrant from the *Apostles*, or other argument from Scripture: Where he adviseth us, *a vespera diei Sabbati usque ad vesperam diei dominici, sequestrati a rurali opere & omni negotio, solo divino cultui vacamus:* Homil. in dieb. dom. Where no man will presume to say, that either rest from husbandry and such other businesse, or the beginning of the *Lords day* on the Eve before, were introduced by any precept of the *Apostles*: considering how long it was, before either of them had bin used in the Christian Church. And so *Hesychius* Bishop of *Hierusalem*, who flourished at the selfe same time with *Isidore*, speaks of it onely as a custome, or a matter of fact, descending by tradition from the *Apostles*. *Apostolorum sequentes traditionem, diem dominicum conventibus divinis sequestramus;* which was the most that he could say, for the originall thereof, indeede who could more. And as for *Isidore* himselfe In Levit. lib. 2. cap. whom the others followed, its cleare that they esteemed the *Lords day* for no other, then a common holiday; by farre inferiour unto *Easter*. *Pascha festivitatum omnium prima est.* Then followeth *Pentecost*, *Epiphanie*, *Palme-sunday*, *Maundie-thursday*, and in the last place, *Dies dominicus*, the *Lords day*. Which questionlesse he had not placed in so low a roome, had he conceived it instituted by any precept, or injunction of those blessed Spirits. So in a Councell held at *Paris*, Anno 829. it was determined positively, that keeping of the *Lords day* had no other ground then custome onely: and that this custome did descend ex *Apostolorum* traditione, immo ecclesie autoritate, at most from *Apostolical* tradition, but indeede rather from the authority of holy Church. And whereas Courts of Law, or Law dayes had formerly beene prohibited on this day, that so men might in peace and concord, goe to Church together: the severall Councells that of *Friburg*, Anno 895. and that of *Erpford*, Anno 932. though then the times were at the darkest; ascribe Etymolog. lib. 6. c. 18.

it not to any *Law* or *Text* of *Scripture*, but onely to the antient *Canons*. *Secundum sanctorum statuta patrum*, saith the first, *Can. 26*. *Secundum Canonicam institutionem* saith the second, *Cap. 2*. And howsoever some have sayd that *Alexander* Pope of *Rome*, of that name the third, referres the keeping of the *Lords day* to *divine commandment*: yet they that looke upon him well, can find no such matter. He saith indeed that both the *Old* and *New Testament* depute the seventh day unto rest, but for the keeping of it holy, both that and other dayes appointed for Gods publicke service, *ecclesia decreverit observanda*; that he ascribes alone to the *Churches order*. *Decret. l. 2. tit. 9. de ferijs. cap. 3*. The like may be affirmed also of restraint from *labour*, that it is grounded onely on the authority of the *Church*, and *Christian Princes*; how ever in some *Regall* and *Imperiall* Edicts there be some shew or colour added from the *Law* of God.

(5) I say some shew or colour added from the *Law* of God. For as before I sayd, it is not utterly impossible, but that those *Princes* might make use of some pretence or shew of *Scripture*, the better to incline the people, to yeeld obedience unto those restraints which were layd upon them. The Synod held at *Mascon*, and that in *Auxerre*, both before remembred, expresly had prohibited all workes of *husbandry* on this day: the former having added for inforcing of it, not onely *Ecclesiasticall censures*, but *corporall* and *civill punishments*. But yet this was not found enough to weane the people from their workes, their ordinary labours used before, upon that day, and it is no marvaile. The *Jewes* were hardly brought unto it, though they had heard God thundring from the holy mountaine, that they should *doe no manner of worke upon their Sabbath*: It being added thereunto, that whosoever should offend therein, he should *dye the death*. And certainly it was very long, before either Prince or Prelate, or both joyned together, with all their power and policie could prevaile upon them; either to lay aside their *labours*,

*bours*, or forbear their *Law dayes*; as may appeare by many severall Edicts of Emperours, decrees of Popes, and *Canons* of particular Councells; which have successively beene made in restraint thereof. The Synod of *Chalons*, Anno 662. wherein were 44. Bishops, and amongst them *S. Owen* Arch-Bishop of *Roane*, concluded as had beene before, [*non nova condentes sed vetera renovantes*] that on the *Lords day* no man should presume to sow or plough, or reape, *vel quicquid ad ruris culturam pertinet*, or deale in any thing that belonged to *husbandry*: and this on paine of *Ecclesiasticall censure* and correction. But when this did no good, *Clothaire* the third of *France*, (for he I thinke it was who set out that *Law*) beginning with the word of God, and ending with a threate of severe chastisement, doth command the same. *Die dominico nemo servilia opera presumat facere, quia hoc lex prohibet, & sacra Scriptura in omnibus contradicit*, as before *Can. 18.*  
 " was sayd. If any doe offend herein, in case he bee a  
 " bondman, let him bee soundly *bastinadoed*; in case a  
 " freeman, let him be thrice admonished of it, if he of-  
 " fend againe the third part of his patrimony was to be  
 " confiscated; and finally if that prevailed not, he was  
 " to be convented before the Governour, and made a  
 " bondslave. So for the Realme of *Germany*, a Councell held at *Dingulofinum* in the lower *Bavaria*, Anno. 772. did determine thus. *Festo die Solis, ocio divino intentus,*  
 " *prophanis negotijs abstinet*, upon the Sunday (so they  
 " call it) let every man abstaine from prophane employ-  
 " ments, and be intent upon Gods worship; If any man  
 " shall worke his Cart this day, or busie himselfe in any  
 " such like worke, *jumenta ejus publica sumto*, his Teeme  
 " shall presently bee forfeited to the publicke use: And  
 " if stubbornely they persist to provoke Gods anger, be  
 " they sold for Bond-men. So *Aventine* reports the *Ca-*  
 " non. And somewhat like to this was ordered by *Theo-*  
 " dorus king of the *Bavarians*, viz. *Si quis die dominico, &c.*  
 " If any man upon the *Lords day* shall yoke his Oxen,  
 " and *Leg. Alaman. tit. 39. Ap. Brisson.*

Hist. l. 3.

Ap. Brisson. ut supra.

“ and drive forth his waine, *dextrum bovem perdat*, his  
 “ right hand Oxe shall be forthwith forfeit; if he make  
 “ hay or carry it in; if he mowe corne or carry it in, let him  
 “ be once or twice admonished; & if he amend not there-  
 “ upon, let him receive no lesse then 50. stripes: yet not-  
 withstanding all this care, when *Charles* the Great being  
 King of *France*, had mastered *Germany*, w<sup>ch</sup> was 789. or  
 thereabouts; there had bin little reformation in this point  
 amongst them. Therefore that Prince first published his  
 owne *Regall edict*, grounding himselfe *secundū quod in lege*  
*præcepit dominus*, upon the prescript of Gods Law, & there  
 commands that all men doe abstaine from the workes of  
 husbandry. Which Edict since it speakes of more particu-  
 lars, at that time prohibited, we will speake more thereof  
 anon. That not prevailing as it seemes, he caused five  
 severall Synods to be assembled at one time, *Anno* 813.  
 at *Mentz*, at *Rhemes*, at *Tours*, at *Chalons*, and *Arles*: in  
 all of which it was concluded against the *Husbandman*;  
 and many others more, as we shall see in the next Section.  
 And yet we finde some grudging still of the old disease;  
 as is apparant by a Synod held at *Rome*, *Anno* 826. under  
*Eugenius* the second *Chap.* 30. another in the same place,  
*Anno* 853. under *Leo* the fourth, *Can.* 30. the like in that  
 of *Compeigne* held by *Alexander* the third what time he  
 lived an exile in the Realme of *France*. So for restraint  
 of Law dayes, or Courts of judgement those chiefly that  
 determined of mens lives; it was not brought about, in  
 these *Westerne* parts without great difficulty. Witnes, be-  
 sides the severall *Imperiall edicts* before remembred, *Conc.*  
*Mogunt.* *Anno* 813. *Can.* 37. *Rhemens.* *Can.* 35. *Turonens.*  
*Can.* 40. *Arelatens.* *Can.* 16. being foure of those Councells  
 which were called by *Charles*, as before was sayd: as also  
 that of *Aken*, *Anno* 836. *Ca.* 20. And though it was deter-  
 mined in the *Romane* Synod under *Leo* the fourth, that no  
 suspected person should receive judgement on that day;  
 a clause being added in the *Canon*, *legibus infirmari judi-*  
*cium eo die depromptum*, that all Acts sped upon that day,  
 were

were voyde in law: yet more then 300 yeares after it  
 was so resolved of, was *Alexander* the third in councell  
 of *Compeigne* before remembred, enforced particularly to  
 revive it. and then and there to set it downe, *Ne aliquis*  
*ad mortem vel ad pœnam judicetur*, that no man should  
 upon that day be doomed to death, or otherwise con-  
 demned unto bodily punishment. So difficult a thing  
 it was to weane the people from their labours, and o-  
 ther civile businesse unto which they had beene accusto-  
 med; there being nothing to inforce or induce them to  
 it, but humane authority.

• (46) On the same reason as it seemes, *Leo Philosophus*  
*Emp.* of *Constantinople* did make use of Scripture: when in  
 conformity with the *Westerne Churches*, hee purposed to  
 restraine the workes of husbandry, on that day, which till  
 his time had beene permitted. The Emperour *Constan-*  
*tine* had ordeined, as before was shewne that all Arti-  
 ficers, and such as dwelt in Citties, should on the *Sunday*  
 leave their trades: but by the same Edict gave licence to  
 the husbandman to pursue his businesse, aswell upon that  
 day, as on any other. But contrary this *Leo*, surnamed  
*Philosophus* (he began his reigne *Anno* 886, grounding  
 himselfe, for so he tells us, on the authority of the *holy*  
*Ghost*, and of the Apostles; (but where hee found that  
 warrant from the *holy Ghost*, and from the holy Apostles,  
 that he tels us not) restrained the husbandman from his  
 worke, as well as men of other callings. *Nicephorus*  
 mistakes the man, and attributes it to the former *Leo*, *Eccle. hist. li.*  
 whom before we spake of in our fourth Chapter. *Quo*  
*tempore primus etiam Leo constitutione lata, ut dies domi-*  
*nicus ab omnibus absque labore omni, per ocium transfigere-*  
*tur, festusque & venerabilis esset, quemadmodum & divis*  
*Apostolis visum est, præcepit.* Where the last clause with  
 the substance of the Edict, make the matter plaine, that  
 he mistooke the man though he hit the businesse: the for-  
 mer *Leo* using no such motive in all his Edict. But take  
 it from the Emperour himselfe, who having told us *constit. 52.*  
 first

“first that the *Lords day* was to be honoured with rest  
 “from labour, adds next, that he had seene a law, (hee  
 “meanes that of *Constantine*) *qua non omnes simul operari*  
 “*prohibendos nonnullosque uti operentur indulgendum cen-*  
 “*suit*, which having not restrained all workes but per-  
 “mitted some, did upon no sufficient reason, dishonour  
 “that so sacred day. Then followeth. *Statuimus nos etiam,*  
 “*quod Sp. Sancto ab ipsoque institutis Apostolis placuit,*  
 “*ut omnes in die sacro, &c. a labore vacent. Neque Agri-*  
 “*cola, &c.* It is our will, saith he, according to the  
 “true meaning of the holy Ghost, and of the Apostles  
 “by him directed, that on that sacred day, whereon we  
 “were restored unto our integrity, all men should rest  
 “themselves and surcease from labour: neither the  
 “husbandmen nor others, putting their hand that day  
 “to prohibited worke. For if the *Jewes* did so much  
 “reverence their *Sabbath* which onely was a shadow of  
 “ours; are not wee which inhabit light and the  
 “truth of grace, obliged to honour that day which the  
 “Lord hath honoured, and hath therein delivered us,  
 “both from dishonour and from death? Are not wee  
 “bound to keepe it singularly and inviolably, sufficient-  
 “ly contented with a liberall grant of all the rest; and  
 “not encroaching on that one, which God hath chosen  
 “for his service? Nay were it not a retchlesse sligh-  
 “ting and contempt of all religion, to make that day  
 “common: and thinke that we may doe thereon, as we  
 “doe on others. So farre this Emperour determines of  
 “it first, and disputes it afterwards, I onely note it for the  
 “close, that it was neere 900 yeares from our Saviours  
 “birth, if not quite so much, before restraint of husbandry  
 “on this day, had bene first thought of in the *East*: and  
 “probably being thus restrained, did finde no more obe-  
 “dience there, then it had done before in the *Westerne*  
 “parts.

(7) As great a difficulty did it prove to reſtrain other  
 things in these times projected, although they carried it  
 at

at the last, The Emperour *Constantine* had before com-  
 manded, that all *Artificers* in the Citties should surcease  
 from labour, on the *Lords day*; aswell as those whom he  
 employed in his *seates of justice*: and questionlesse hee  
 found obedience answerable to his expectation. But  
 when the *Westerne* parts became a prey to new Kings and  
 Nations; and that those Kings and nations had admitted  
 the *lames of Christ*: yet did they not conceive it necessa-  
 ry, to submit themselves to the *lames of Constantine*, and  
 therefore followed their imployments, as before they  
 did. And so it stood untill the time of *Charles the Great*  
 who in the yeare 789, published his regall Edict, in this  
 forme that followeth. *Statuimus, secundum quod & in*  
 “*lege dominus praecepit, &c.* We doe ordeine, according  
 “as it is commanded in the law of God, that no man  
 “doe any servile worke on the *Lords day*. This in the  
 “generall had bene before commanded by his father  
 “*Pepin*, in the councill holden in *Friuli* but he now ex-  
 “plicates himselfe in these particulars. That is to say,  
 “that neither men imploy themselves in workes of  
 “*husbandry*, in dressing of their Vines, ploughing their  
 “lands, making their hay, fencing their grounds, grub-  
 “bing or felling trees, working in mines, building of  
 “houses, planting their gardens, nor that they pleade  
 “that day, or goe forth on hunting: and that it be not  
 “lawfull for the women, to weave, or dresse cloath,  
 “to make garments, or needle worke, to card their  
 “wooll, beate hempe, wash cloathes in publicke, or  
 “sheere sheepe: but that they come unto the Church,  
 “to divine service, and magnifie the Lord their God,  
 “for those good things which on that day he hath done  
 “for them. After considering with himselfe that faires  
 and markets on this day, were an especiall meanes to  
 keepe men from Church; he set out his Imperiall Edict,  
*de nundinis non concedendis*, as my author tells me. Nor did  
 he trust so farre, to his owne Edict, as not to strengthen  
 it, (as the times then were) by the authority of the  
 Church

In Legib.  
 Aquis gra-  
 nens.



Can. 50.

Concil. Paris.  
sens l. 1. c. 50

Church, and therefore caused those five Councils before remembred, to be assembled at one time: in foure of which it was determined against all servile workes, and Law dayes, as also *ut mercatus in ijs minime sit*, Concil. Mogunt. Can. 37. *ne mercata exerceant*, Rhemens. can. 35. and so in those of Tours, 40. and Arles 16. That of Chalons which was the fifth, did onely intimate, that whereas the Lords day had beene much neglected, the better keeping of the same was to be established *authentica constitutione*, by some Authentick constitution of the Emperour himselfe. But whatsoever care this Emperour tooke, to see his will performed, and the Lords day sanctified; it seemes his successour Ludovicus was remisse enough: which being found, as found it was, the people fell againe to their former labours; ploughing and marketting and Lawdayes, as before they did. The Councell held at Paris Anno 829, which was but sixteene yeares after the holding of the aforesayd Synods, much complains thereof: and withall addes, that many of the Prelates assembled there, knew both by fame and by their owne proper knowledge, *quosdam in hoc die ruralia opera excentes, fulmine interemptos*, that certaine men following their husbandry on that day, had beene killed with lightning; and others with a strange convulsion of their joynts, had miserably perished: whereby say they, it is apparant, that God was very much offended, with their so great neglect of that holy day. Rather with their so great neglect of their superiours in that, nor declaration of their King, nor constitution of the Church, could worke so farre upon them, as to gaine obedience; in things conducing to Gods service. Had working on that day, beene so much offensive in the sight of God, likely it is, wee might have heard of some such judgements, in the times before: but being not prohibited, it was not unlawfull. Now being made unlawfull, because prohibited, God smote them for their frequent workings, at times which were designed to

to another use; not in relation to the day, but their disobedience. Therefore the councill did advise that first of all the Priests and Prelates, then that Kings, Princes, and all faithfull people, would doe their best endeavour for the restoring of that day to its auncient lustre; which had so fowly beene neglected. Next they adressed themselves particularly to Ludovicke and Lotharius then the Roman Emperours, *ut cunctis metum incutiant*, that by some sharpe injunction, they would strike a terrour into all their subjects, that for the times to come none should presume to plough, or hold Law-dayes, or Market, as of late was used. This probably occasioned the sayd two Emperours 853. to call a Synod at Rome, under Leo the fourth: where it was ordered more precisely, than in former times, *ut die dominico nullus audeat mercationes, nec incubariis rebus, aut qualibet opera rustica facere*, that no man should from thenceforth dare to make any Markets on the Lords day, no nor for things that were to eate; neither to doe any kinde of worke that belonged to husbandry. Which Canon being made at Rome, confirmed at Compeigne, and afterwards incorporated, as it was, into the body of the Canon Law (whereof see Decretal. l. 2. tit. 9. de feriis cap. 2.) became to be admitted, without further question, in most parts of Christendome: especially when the Popes had attained their height, and brought all Christian Princes to be at their devotion. For then the people, who before had most opposed it, might have justly sayd. Behold two Kings stood not before him, how then shall we stand? Out of which consternation all men presently obeyed, tradesmen of all sorts being brought to lay by their labours: and amongst those the miller, though his worke was easiest, and least of all required his presence. *Nec aliquis a vespere diei Sabbati, usque ad vespeream diei dominica, ad molendina aquarum vel ad aliqua alia molere audeat*. So was it ordered in the Councell of Angeirs, (of which see Bochartus) Anno 1282: wherein the Barber also was forbidden to use his trade.

Syn. Rom.  
Can. 30.

2 King. 10.

(8) Yet

(8) Yet were not those restraints so strict, as that there was no liberty to be allowed of, either for businesse or pleasure! A time there was for both, and that time made use of: there being in the *Imperiall Edicts*, and *Constitutions* of the Church, yea and the *decretalls* of the Popes many reservations, whereby the people might have liberty to enjoy themselves: They had beene else in worse condition, then the *Jewes* before.. In the Edict of *Charles the Great* before remembred, though otherwise precise enough, there were three severall kindes of carriages, allowed and licence on the *Lords day*: i. e. *Hortalia carra, vel victualia, vel si forte necesse erit corpus cujuslibet ducere ad sepulchrum*; that is to say, carriage of gardening ware, and Carts of victuals, and such as are to carry a dead corps to buriall. So *Theodulphus Aurelianensis* who lived about the yeare 836, having first put it downe for a positive rule, that the *Lords day* ought with such care to bee observed, *ut prater orationes & missarum solennia, & ea qua ad vescendum pertinent, nil aliud fiat*; that besides prayer, and hearing masse, and such things as belong to food, there is directly nothing that may be done: admits of an exception, or a reservation. *Nam si necessitas fuerit navigandi vel itinerandi, licentia datur*. For if (saith he) there be a necessary occasion, either of setting sayle, or going a journey; this may be allowed of: in case they pretermitt not Masse and Prayers. This I finde extant as a Canon of the 6 Generall councill holden in *Constantinople*: but since both this and all the rest of the same stampe, (there are nine in all) are thought not to belong of right unto it, I have chose rather to referre it to this *Theodulphus*, though a private man, amongst whose workes I finde it in the great *Bibliotheca Patrum. Tom. 9.* Thus in a Synod held at *Coy*, within the realme and diocesse of *Oniedo*; Anno 1050, it was decreed, that all men should repaire to Church on the *Lords day*, and there heare *Matins, Masse*, and other the *canonicall houres*; as also, *Opus servile non excerceant*, nec

Epl. ap. Bibl.  
Patr.

Tit. 6.

*nec seſtentur itinera*, that they should doe no servile worke, nor take any journey. Yet with exceptions foure or five namely unlesse it were for *devotions* sake, or to bury the dead, or to visit the sicke; or finally *pro secreto regis, vel Saracenorum impetu*, on speciall businesse of the Kings, or to make head against the *Saracens*. The King was much beholding to them that they would take such care of his state affaires: more then some Princes might be now in case their businesse were at the disposing of particular men. So had it beene decreed by severall Emperours, yea and by severall Councells too: which for the *East parts* was confirmed by *Emanuel Comnenus* the *Easterne Emperour*, Anno 1174. *ὡς ἐν αὐτοῖς ἀποκεκλειῆσθαι πᾶσαν πύργον εἰς τὸ δικαστήριον*, that all access to the tribunall should bee quite shut up; that none of those who sate in judgement should sit on any cause that day. Yet this not absolutely, but *εἰ μὴ βασιλεὺς ἰσῶς οἰκονομίας πρόσω, ἢ ἀνάγκης, &c.* unlesse the King shall please on any new emergent cause, as many times businesse comes unlooked for, to appoint it otherwise. Thus also for the *workes of labour, fishing* had beene restrained on the *Lords day*, as a toyle some Act; and on the other *holy dayes*, as well as that: yet did it please Pope *Alexander* the third, (he entred on the chaire of *Rome* Anno 1160.) to order by his decretall, that on the *Lords day* and the rest, it might be lawfull unto those who dwelt upon the Coast, *Si halecia terra inclinarint, eorum captioni, ingruente necessitate, intendere*; to set themselves unto their fishing in case the Herring came within their reach, and the time was seasonable. Provided that they sent a convenient portion, unto the Churches round about them, and unto the poore. Nay even the workes of handycrafts were in some sort suffered. For whereas in the Councell of *Laodicea*, it was determined, that men should rest on the *Lords day*, *ἀπὸ τῶν ἐργασίων αὐτῶν*, from all their handy worke, and repaire to Church. *Balsamon* tells us in his *Glosse*, that so it was resolved amongst them, *καὶ ἀναγκαστικῶς*, not absolutely; but *εἰ γὰρ δύναιτο οἱ πρὸς* Concil. Laod.

Decretall. 2.  
tit. 9. c. 3.

Kk

if

if with conveniency they could. For still, saith he, (he lived in Anno 1191) in case men labour on that day, *ἐν πείνῃ, ἢ ἄλλῃ πνὴ ἀνάγκῃ*, either because of want or any other necessity they are held excusable. Lastly, whereas Pope Gregory the ninth had on the *Sundayes* and the *holy dayes* commanded *ut homines & jumenta omnia quiescant*, that there should be a generall restraint from labour both of man and beast: there was a reservation also, *nisi urgens necessitas instet, vel nisi pauperibus, vel ecclesia, gratis fiat*; unlesse on great necessity, or some good Office to be done unto the poore, or to the Church.

(9) Nor were there *reservations* and exceptions onely in point of *businessse* and nothing found in point of *practice*; but there are many *passages*, especially of the *greatest persons* & most *publick actions* left upon record; to let us know what liberty they assumed unto themselves, as well on this day as the rest. And in such onely shall I instance, and as being most *exemplary*: and therefore most conducing to my present purpose. And first wee reade of a great *battle* fought on *Palme Sunday*, Anno. 718. betweene *Charles Martell*, Grand master of the household of the King of France; and *Hilpericus* the King himselfe; wherein the victory fell to *Charles*: and yet wee reade not there of any great necessity, nay of none at all, but that they might on both sides have deferred the battle, had they conceived it any sinne to fight that day. Vpon the *Sunday* before Lent, Anno 835. *Ludovick* the Emperour surnamed *Pius*, or the godly, together with his *Prelates* and others, which had beene present with him at the assembly held at *Theonville*, went on his journey unto *Mets*: nor doe we finde that it did derogate at all from his name and piety. Vpon the *Sunday* after *Whitsontide* Anno 844. *Ludowick* sonne unto *Lotharius* the Emperour made his solemne entrance into *Rome*: the *Roman Citizens* attending him with their *Flagges* and *Ensignes*; the *Pope* and *Clergy* staying his comming in *S. Peters Church*, there to entertaine him. Vpon a *Sunday*, Anno

1014.

1014. *Henry* the Emperour *duodecem senatoribus vallatus*, environed with twelve of the *Roman Senatours*, came to *S. Peters Church*, and there was crowned, together with his wife, by the Pope then being. On *Easter day*, in ipsa *die paschalis solennitatis*, Anno. 1027. *Conrade* the Emperour was solemly inaugurated by Pope *John*; *Canutus* King of *England*, and *Rodolph* King of the *Burgundians*, being then both present: and the next *Sunday* after began his journey towards *Germany*. Vpon *Palme Sunday*, Anno. 1084. *Wibert* Archbishop of *Ravenna* was solemly inthronized in the Chaire of *Rome*: and the next *Sunday* after being *Easter day*, *Henry* the third *Imperiali dignitate sublimatus est*, was crowned Emperour. On *Passion Sunday* Anno 1148. *Lewis* the King of *France* afterwards *Canonized* for a *Saint*, made his first entrie into *Hierusalem* with all his Army; and yet we reade not any where that it was layd in barre against him, to put by his *Sainting*; as possibly it might be now, were it yet to doe: What should I speake of *Councells* on this day assembled, as that of *Charles*, Anno 1146. for the recovery of the *holy land*; of *Tours*, on *Trinity Sunday* as wee call it now, Anno 1164. against *Ostavian* the *Pseudo Pope*; that of *Ferrara*, upon *Passion Sunday*, Anno. 1177. against *Frederick* the Emperour; or that of *Paris*, Anno 1226. summoned by *Stephen* then Bishop there, on the fourth *Sunday* in Lent, for the condemning of certaine dangerous and erronious positions, at that time on foote. I have the rather instanced in these particulars, partly because they hapned about these times, when *Prince* and *Prelate* were most intent in laying more and more restraints upon their people, for the more honour of this day: and partly because being all of them *publicke actions*, and such as mooved not forwards but by divers wheelles; they did require a greater number of people to attend them. And howsoever *Councells* in themselves be of an ecclesiasticall nature; and that the crowning of a King in the act it selfe, be mixed of *sacred* and of *civill*: yet in

K k 2

Dietmarus  
Hist. l. 7.Otto Frising.  
Hist. l. 6. c. 29.Vrspbergenf.  
Chronicon.Chronie.  
Aeditui.Aventine.  
Hist. l. 3.

Baron.

the traine and grēat attendance that belongs unto them, the pompe the triumphes, and concourse of so many people they are meerely secular. And secular although they were, yet we may well perswade our selves, that neyther *Actor* or *Spectatour*, thought themselves guilty, any wise of offering any the least wrong to the *Lords day*: though those solemnities no question might without any prejudice have beene put off to another time. No more did those who did attend the *Princes* before remembred in their magnificent entries into *Rome* and *Metz*; or the other millitary entrance into *Hierusalem*: which were meere *secular Acts*, and had not any the least mixture, eyther of *ecclesiasticall* or *sacred nature*.

(10) For *recreations* in these times, there is no question to bee made, but all were *lawfull* to bee used on the *Lords day*, which were accounted lawfull upon other dayes; and had not beene prohibited by *authority*: and wee finde none prohibited but dancing onely. Not that all kind of *dancing* was by Law restrained: but either the *abuse* thereof at times unseasonable, when men should have beene present in the Church of God; or else immodest *shamelesse* *dancings*, such as were those, against the which the Fathers did inveigh so sharply in the primitive times. In reference to the first, *Damasen* tells us of some men, who onely wished for the *Lords day*, *ut ab opere feriatu vitiis operam dent*, that being quitted from their labours, they might enjoy the better their  
 “ sinfull pleasures. For looke into the streets (saith he)  
 “ upon other dayes, and there is no man to bee found;  
 “ *Die dominico egredere, atque alios cithara canentes, alios*  
 “ *applaudentes, & saltantes, &c.* But looke abroad on the  
 “ *Lords day*, and you shall finde some singing to the  
 “ Harpe, others applauding of the Musicke; some dan-  
 “ cing, others jeering of their Neighbours, *alios deni-*  
 “ *que luctantes reperiēs*, and some also wrastling. It  
 “ followeth, *Præco ad ecclesiam vocat. omnes segnitie*  
 torpent,

Parallelorum  
lib. 3. cap. 47.

“ *torpent, & moras nectunt: cithara aut tuba personuit?*  
 “ *omnes tanquam alis instructi currunt.* Doth the *Clarke*  
 “ call unto the Church? they have a *feaver-lurdane*, and  
 “ they cannot stirre: doth the Harpe or Trumpet call  
 “ them to their *pastimes*? they *flie*, as they had *wings* to  
 helpe them. They that can finde in this a prohibition ei-  
 ther of *musicke*, *dancing*, *publicke sports*, or *manlike exer-*  
*cises*, such as *wrastling* is on the *Lords day*; must certaine-  
 ly have better eyes than *Lyncens*, and more wit than  
*Oedipus*. Plainely they prove the contrary to what some  
 alleage them: and shew most clearly, that the *recreati-*  
*ons* there remembred, were *allowed* of *publickly*; other-  
 wise none durst use them, as wee see they did, in the open  
*streets*. Onely the Father seemes offended, that they pre-  
 ferred their *pastimes* before their *prayers*; that they made  
 little or no haste to Church, and ranne upon the spurre to  
 their *recreations*: that where Gods *publicke service* was  
 to be first considered, in the *Lords day*, and after, on spare  
 times mens *private pleasures*; these had quite changed  
 the course of nature, & loved the *Lords day* more for *plea-*  
*sure* than for *devotion*. This is the most that can be made,  
 from this place of *Damasen*; and this makes more for  
*dancing*, and such *recreations*, then it doth against them, in  
 case they be not used at unfitting houres. Much of this  
 nature, is the *Canon* produced by some, to condemne  
*dancing* on the *Lords day*, as unlawfull utterly: which be-  
 ing looked into, condemnes alone immodest and unseeme-  
 ly *dancings*, such as no *Canon* could allow of upon any day  
 of what name soever. A *Canon* made by Pope *Eugenius*  
 in a Synod held at *Rome*, Anno 826. what time both  
 Prince and Prelates did agree together to raise the *Lords*  
*day* to as high a pitch as they fairely might. Now in this  
 Synod, there were made three *Canons* which concerne  
 this day: the first prohibitive of *businesse* and the workes  
 of labour; the second against *processe*, in causes *criminall*;  
 the third, *ne mulieres festis diebus vanis ludis vacent*; that  
 women doe not give themselves on the *holy dayes*, unto  
 wanton

Can. 35.

wanton sports : and is as followeth. *Sunt quidam, & maxime mulieres, qui festis & sacris diebus, &c.* Certaine  
 “ the care, but chiefly women, which on the *holy dayes*,  
 “ and *Festivalls* of the blessed *Martyrs*, upon the which  
 “ they ought to rest, have no great list to come to Church,  
 “ as they ought to doe: *sed balando, & turpia verba decan-*  
 “ *tando, &c.* but spend the time in *dancing*, and in *shame-*  
 “ *lesse songs*, leading and holding out their *dances* as the  
 “ *Pagans* used, and in that manner, come to the Congre-  
 “ gation. These, if they come unto the Church, with  
 “ few sinnes about them, returne backe with more : and  
 “ therefore are to bee admonished by the *parish Priest*,  
 “ that they must onely come to Church to say their  
 “ *prayers* : such as doe otherwise, destroying not them-  
 “ selves alone, but their neighbours also. Now in this  
 Canon there are these three things to be considered: First  
 that these *women* used not to come unto the Church with  
 that sobriety and gravity which was fitting, as they ought  
 to doe ; but *dancing, singing, sporting*, as the *Pagans* used,  
 when they repaired unto their *Temples* : secondly, that  
 these *dancings* were accompanied with *immodest songs*,  
 and therefore as unfit for *any day*, as they were for  
*Sunday* : and thirdly, that these kind of *dancings*  
 were not prohibited on the *Lords day* onely, but on  
 all the *holy dayes*. Such also was the Canon of the  
 third Councell of *Tolledo*, Anno. 589. which after-  
 wards became a part of the *Canon Law* ; though by  
 the oversight of the *Collector*, it is there sayd to be the  
 fourth : and this will make as little to the purpose, as the  
 other did. It is this that followeth, *Irreligiosa consuetudo*  
*est, quam vulgus per sanctorum solennitates & festivitates*  
*agere consuevit. Populi qui divina officia debent attendere,*  
*saltationibus turpibus invigilant, cantica non solum mala*  
*canentes, sed etiam religiosorum officijs perstreunt. Hoc*  
*enim ut ab omni Hispania* [the Decret reades *ab omnibus*  
*provincijs*] *depellatur, sacerdotum ac judicium a sancto Conci-*  
 “ *lio cura committitur.* There is an *irreligious* custome  
 “ taken

Decret. pars.  
 3. de consecrat.  
 distict. 3.

“ taken up by the common people, that on the *Festivalls*  
 “ of the *Saints*, those which should be attent on *Divine*  
 “ *Service*, give themselves wholly to lascivious and *shame-*  
 “ *lesse dances* : and doe not onely sing *unseemly songs*,  
 “ but disturbe the *Service* of the Church. Which mis-  
 “ chiefe that it may bee soone remooved out of all the  
 “ Country, the Councell leaves it to the care of the  
*Priests* and *Judges*. Such dances and imployed to so bad  
 a purpose, there is none could tolerate ; and yet this ge-  
 nerally was upon the *holy dayes*, *Saints dayes* I meane, as  
 well as *Sundayes* : whereby wee see the Church had no  
 lesse care of one, than of the other.

( 11 ) And so indeede it had, not in this alone, but in  
 all things else : the *holy dayes*, as wee now distinguish  
 them, being in most points, equall to the *Sunday* ; and  
 in some superiour. *Leo* the Emperour by his Edict shut  
 up the *Theater*, and the *Cirque* or *shemplace*, on the *Lords*  
*day*. The like is willed expressely, in the sixt generall  
 Councell holden at *Constantinople*, Anno 692. for the *can. 66.*  
 whole *Easter weeke*. *Nequaquam ergo his diebus, equo-*  
*rum cursus, vel aliquod publicum fiat spectaculum ;* so the  
 Canon hath it. The Emperour *Charles*, restrained the  
*Husbandman* and the *tradesman*, from following their  
 usuall worke on the *Lords day*. The Councell of *Me-*  
*lun* doth the same, for the said *Easter weeke*, and in more  
 particulars : it being ordered by that Synod, that men for-  
 beare, during the time above remembred, *ab omni opere ru-* *Can. 77.*  
*rali, fabili, Carpentario, gynaceo, cœmentario, pictorio, vena-*  
*torio, forensi, mercatorio, audientiali, ac sacramentis exigendis ;*  
 from husbandry, the craft of *Smithes & Carpenters*, from  
 needle-work, cementing, painting, hunting, pleadings,  
 merchandize, casting of accounts, & from taking *Oathes*.  
 The *Benedictines* had but three messe of pottage upon o-  
 ther dayes : *die vero dominico & in precipuis festivitibus*,  
 but on the *Lords day* and the *principall festivalls*, a fourth  
 was added ; as saith *Theodomare* the *Abbot* in an Epistle  
 to *Charles the Great*. *Law-suites* and *Courts of judge-*  
 ment

ment were to bee layd aside, and quite shut up on the *Lords day*; as many Emperours and Councells had determined severally. The Councell held at *Friburg*, Anno 895. did resolve the same of *holy dayes* or *Saints dayes*, and the time of *Lent*. *Nullus omnino secularis diebus dominicis, vel Sanctorum in festis, seu Quadragesima, aut jejuniorum, placitum habere, sed nec populum illo prassumat coercere*, as the Canon goeth. The very same with that of the Councell of *Erford*, Anno 932. cap. 2. But what neede private and particular Synods bee produced, as witnesses herein, when wee have Emperours, Popes, and Patriarkes, that affirme the same. To take them in the order in which they lived, *Photius* the Patriarke of *Constantinople*, Anno 858. thus reckoneth up the *Festivalls* of especiall note, viz. *Seaven dayes* before *Easter*, and *seaven dayes* after *Christmasse*, *Epiphanie*, καὶ ἡ τῆ πάθος τῶν Ἀποστόλων, καὶ ἡ Πεντηκστή, the feasts of the Apostles, and the *Lords day*. And then he addes, καὶ ἐν ταῖς τοιαύταις ἡμέραις ὅτε θέα τελεῖται, ὅτε δὲν λέγεται, that on those dayes, they neither suffer publicke shewes, nor Courts of justice. *Emanuel Comnenus* next, Emperour of *Constantinople*, Anno 1174. Θεσπιζομεν ἐνείκα εἶναι τῶν ἡμερῶν τῶν ἀπράκτους, &c. We doe ordeine saith he " that these dayes following be exempt from labour, " viz. the *nativity* of the *Virgin Mary*, *holy-rood day*, " (and so hee rockoneth all the rest in those parts observed) together with all the *Sundayes* in the yeare: and " that in them there be not any accessse to the seates of judgement. The like Pope *Gregory* the ninth, Anno 1228. determineth in the *Decretall*, where numbring up the *holy dayes* he concludes at last, that neither any processe hold, nor sentence bee in force, pronounced on any of those dayes, though both parts mutually should consent unto it. *Consentientibus etiam partibus, nec processus habitus teneat, nec sententia quam contingit diebus hujusmodi promulgari*. So the Law resolves it. Now lest the feast of *Whitsontide*, might not have some respect

Conc. Tribu-  
riensis. can. 26.

Ap. Balsam.  
tit. 7. cap. 1.

Ap. Balsam.

Lib. 2. tit. de  
ferijs cap. 5.

spect, as well as *Easter*, it was determined in the Councell held at *Engelheim*, Anno 948. that *Monday*, Tuesday, Wednesday in the *Whitsun-weeke*, non minus quam dies dominicus sollemniter honorentur, should no lesse solemnely be observed, than the *Lords day* was. So when that *Otho* Bishop of *Bamberg* had planted the faith of *Christ* in *Pomerania*, and was to give account thereof to the Pope then being, he certifieth him by his letters, Anno 1124, that having christned them, and built them Churches he left them three injunctions for their Christian carriage. First that they eate no flesh on *Fridayes*: secondly, that they rest the *Lords day* ab omni opere malo, from every evill worke, repairing to the Church for religious duties: and thirdly *Sanctorum sollemnitates cum vigiliis omni diligentia observent*, that they keepe carefully the *Saints dayes*, with the *Eves* attendant. So that in all these outward matters, we finde faire equality; save that in one respect the principall festivals had preheminance above the *Sunday*: For whereas fishermen were permitted by the *Decretall* of Pope *Alexander* the third, as before was sayd, *diebus dominicis & aliis festis*, on the *Lords day* and other *holy dayes*, to fish for herring, in some cases: there was a speciall exception of the greater festivals, *praterquam in majoribus anni sollemnitatibus*, as the order was. But not to deale in generals onely, *Isidore* Arch-bishop of *Sevill* in the beginning of the seventh Century, making a Catalogue of the principall festivalls, beginnes his list with *Easter*, and ends it with the *Lords day*, as before we noted, in the fifth section of this Chapter. Now lest it should be thought that in sacred matters and points of substance, the other *holy dayes* were not as much regarded, as the *Lords day* was: the Councell held at *Mentz* Anno 813 did appoint it thus, that if the Bishop were infirme, or not at home, *Non desit tamen diebus dominicis, & festivitibus, qui verbum dei predicet juxta quod populus intelligat*; yet there should still

Cap. 6.

Chronic.



still be some to preach Gods word unto the people, according unto their capacities, both on the *Lords day*, and the *other festivals*. Indeed why should not both be observed alike; the *Saints dayes* being dedicated unto God, as the *Lords dayis*; and standing both of them on the same *authority*: on the *authority* of the Church, for the particular institution; on the *authority* of Gods *Law*, for the generall warrant. It was commanded by the Lord, and written in the heart of man by the penne of nature, that certaine times should bee appointed for Gods *publicke worship*: the choycing of the times, was left to the Churches power; and shee designed the *Saints dayes*, as shee did the *Lords*; both his, and both allotted to his service onely. This made Saint Bernard ground them all, the *Lords day* and the other *holy dayes* on the fourth Commandement, the third in the Account of the Church of Rome. *Spirituale obsequium deo prabetur in observantia sanctorum solennitatum, unde tertium preceptum contextitur. Observa diem Sabbati, i. e. in sacris feriis te exerce.* So S. Bernard in his third Sermon, *Super salve Regina*.

Serm. 3. Super  
salve reg.

(12) The *Lords day* and the *holy dayes* or *Saints dayes* being of so neere a kinne; we must next see what care was taken by the Church, in these present ages, for halloving them unto the Lord. The times were certainly devout, and therefore the lesse question to be made, but that the *holy dayes* were employed, as they ought to be: in hearing of the Word of God, receiving of the Sacraments, and powring forth their prayers unto him. The sixth *generall counsell* holden at Constantinople appointed that those to whom the *cure* of the Church was trusted, should on all dayes, *ἐκασέως δὲ τῶν ἡμερῶν* especially on the *Lords day*, instruct the Clergie and the people, out of the holy Scripture, in the wayes of godlinesse. I say the Clergie and the people, for in these times the Revenue of the Church being great, and the offerings liberal; there were besides the *Parish Priest* who had

Cure

*Cure of soules*, many assisting ministers of *inferiour Orders*, which lived upon Gods holy Altar. Somewhat to this purpose, of preaching every *Sunday*, yea and *Saints dayes* too in the Congregation, we have seene before, established in the Councill at Mentz Anno 813. So for receiving of the Sacrament, whereas some would that it should be administred every day, *singulis in anno diebus* as Bertram hath it, *lib de corp. & sangu. Christi: Rabanus Maurus* who lived 824, leaves it as a thing indifferent; advising all men notwithstanding, in case there be no lawfull let, to communicate every *Lords day*. *Quotidie Eucharistia communionem percipere nec vituperor nec laudo, omnibus tamen dominicis diebus communicandum hortor, si tamen mens in affectu peccandi non sit*, as his words there are. And whereas this good custome had beene long neglected, it was appointed that the Sacrament should be administred every *Lords day*, by the Councill at Aken. Anno 836. *Ne forte qui longe est a sacramentis quibus est redemptus &c:* least, saith the councell, they which keepe so much distance from the Sacraments of their redemption, be kept as much at distance from the fruition of their *Salvation*. As for the *holy dayes* or *Saints dayes*, there needed no such Canon, to enioyne on them, the celebration of the Sacrament, which was annexed to them of course. So likewise for the publicke prayers, besides what scatteringly hath beene sayd in former places, the Councill held at Friburg Anno 895 hath determined thus, *Diebus dominicis & sanctorum festis vigiliis & orationibus nisi stendum est, & ad missas cuilibet Christiano cum oblationibus currendum*: that on the *Lords day*, and the *festivals* of the *Saints*, every *Christian* was to be intent upon his devotions, to watch and pray, and goe to Masse, and there make his offering. Its true the Service of the Church being in the *Latine*; and in these times, that language being in some *Provinces* quite worne out, and in some others growne into a different dialect, from what

De Sermone  
proprietas.  
14 10.

Can. 25.

conc. Friburgi.  
enf. Can. 26.

what it was: that part of Gods worship which was *publicke prayer*, served not so much to comfort and to edification as it should have done. As for the *outward adjuncts* of Gods publicke service, on the *Churches* part, the principall was that of *Musicke* which in these Ages grew to a perfect heighr. We shewed before that *vocall musicke* in the *Church*, is no lesse antient than the *liturgie* of the *Church* it selfe: which as it was begunne in *Ignatius* time, after the manner of plaine-song, or a melodious kinde of pronounciation; as before was sayd; so in *S. Austins* time, it became so excellent, that it drew many to the *Church*, and consequently many to the faith. Now to that *vocall musicke* which was then in use, and of which formerly we spake; it pleased the *Church*, in the beginning of these Ages, to adde *instrumentall*: the organ being added to the voyce, by Pope *Vitalian*, Anno 653; almost 1000 yeares agoe, and long before the aberration of the *Church* from its pristine piety. And certainly it was not done without good advise, there being nothing of that kinde, more powerfull, than melody both vocall and instrumentall, for raising of mens hearts, and sweetning their affections towards God. Not any thing, wherein the *militant Church* here on *Earth*, hath more resemblance to the *Church* in *heaven triumphant*; then in that sacred and harmonious way of singing prayse, and *Allelujahs* to the Lord our God; which is and hath of long beene used in the *Church* of Christ.

(13) To bring this Chapter to an end, in all that hath beene sayd touching the keeping of the *Lords day*, wee finde not any thing like a *Sabbath* either in the practise of the *Church*, or writings of particular men: however these last Ages grew to such an height, in restraint of labours on this day; that they might seeme to have a minde, to revive that part of the fourth Commandement, *Thou shalt doe no manner of worke* upon it. For where

where they tell us of this day, as before was sayd, that it was taken up by *custome*, on the *authority* of the *Church*, at most on *Apostolicall tradition*; this makes it plaine, that they intended no such matter as a *Sabbath day*; though, that the *Congregation* might assemble in the greater numbers, and men might joyne together in all christian dueties, with the greater force; it pleased the *Church* and principall powers thereof, to restrain men from corporall labours, and binde them to repaire to the house of God. Or if they did intend the *Lords day* for a *Sabbath day*, its plaine they must have made more *Sabbaths* than one day in seven: those *holy dayes*, which universally were observed in the *Christian Church*, being no otherwise to be kept than the *Lords day* was; and those increasing in these Ages to so great a number, that they became a *burden* to the common people. Nor is it likely, that being once free from the bondage of the *Jewish Sabbath*, they would submit themselves unto another of their owne devising: and doe therewith, as the *Idolaters* of old with their *woodden gods*, first make them, and then presently fall downe and worship them. Rather they tooke a course to restrain the *Jewes*, from *sanctifying* their *Sabbath*, and other *legall festivals*, as before they used. *Statutum est de Iudeis*, in the 12 Councell of *Tolledo* Anno 681, *Ne Sabbata, ceterasque festivitates ritus sui, celebrare presumant*: and not so onely: *Sed ut diebus dominicis & ab opere cessent*, but that they should refraine from labour on the *Lords day* also. Of any *Sabbath* to be kept in the *Christian Church*, some few might dreame perhaps, such filthy dreamers as *Saint Iude* speakes of; but they did onely dreame thereof; they saw no such matter. They which had better *visions* could perceive no *Sabbath*; but in this life, a *Sabbath* or a rest from sinne; and in the life to come, a *Sabbath*, or a rest from misery. Plainely *Rupertus* so conceived it, as great a Clerke, as any in the times wherein hee lived,

ved, which was in the beginning of the twelfth Century. *Nam sicut signum circumcisionis incarnationem &c.* For as, saith he, the signe of Circumcision, foreshewed the incarnation of our Lord and Saviour; the offering of the paschall Lambe, his death and passion: Sic Sabbathismus illerequiem annuntiabat, qua post hanc vitam posita est sanctis & electis; so did the Sabbath signifie that eternall rest, which after this life is provided for the Saints, and elect of God. And more than this, *Spiritualis homo non uno die hebdomadis, sed omni tempore sabbatizare satagit*; the true spirituall man keepes not his Sabbath once a weeke, but at all times what ever, every houre and minute. What then? would hee have no day set a part for Gods publicke service; no, but not the Sabbath. Because, (saith he) wee are not to rejoyce in this world that perisheth, but in the sure and certaine hope of the resurrection; therefore wee ought not rest the seventh day in sloath and idlenesse: but we dispose our selves to prayers and hearing of the word of God upon the first day of the weeke, on the which Christ rose: *cum summa cura providentes, ut tam illo quam cæteris diebus feriat semper sumus a servili opere peccati*. Provided alwayes that upon that, and all dayes else, we keepe our selves free from the servile Acts of sinne. This was the Sabbath which they principally looked for in this present life: never applying of that name, to the Lords day, in any of those monuments of learning they have left behinde them. The first who ever used it, to denote the Lords day, (the first that I have met with in all this search) is one Petrus Alfonsus, he lived about the times that Rupertus did; who calls the Lords day by the name of the Christian Sabbath. *Dies dominica, dies viz. resurrectionis, qua sua salvationis causa exitit, Christianorum sabbatum est*. But this no otherwise to be construed, then by Analogie and resemblance, no otherwise than the

the feast of Easter is called the Christian Passeeover; and Whitsontide, the Christian Pentecost. As for the Saturday, the old Sabbath day, though it continued not a Sabbath; yet it was still held in an high esteeme, in the Easterne Churches: counted a festivall day, or at least no fast; and honoured with the meetings of the Congregation. In reference to the first we finde how it was charged on the Church of Rome, by the sixt Councell in Constantinople, Anno 692, that in the holy time of Lent, τοῖς ταύταις ἐβδομαῖς ἡμερῶν, they used to fast the Saturday, which was directly contrary to the Canons of the Apostles, as they there alleadge. This also was objected by Photius Patriarke of Constantinople, against Pope Nicolas of Rome, Anno 867; and after that, by Michael of Constantinople, against Leo the ninth Anno 1053. which plainly shewes that in the Easterne Churches they observed it otherwise. And in relation to the other, we finde that whereas in the principall Church of Constantinople, the holy Sacrament was celebrated onely on the greater feasts, as also on the Saturdayes and the Sundayes [Sabbatis & dominicis] and not on other dayes, as at Rome it was: Constantine surnamed Monomachus, Anno 1054, enriched it with revenue, and bestowed much faire plate upon it, that so they might be able every day to performe that office. Which proves sufficiently that Saturday was alwayes one, in all publicke dueties; and that it kept even pace with Sunday. But it was otherwise, of old, in the Church of Rome, where they did laborare & jejunare, as Humbertus saith, in his defence of Leo the ninth against Nicetas. And this with little opposition, or interruption, save that which had beene made in the Citty of Rome, in the beginning of the seventh Century; and was soone crushed by Gregory then Bishop there, as before we noted. And howsoever Urban of that name the second, did consecrate it to the weekly service of the blessed Virgin, and instituted in the Councell held at Clermont,

Cuius palas.

Hæll. Boek.  
hist. L. 12.

Anne

ved, which was in the beginning of the twelfth Century. *Nam sicut signum circumcisionis incarnationem &c.*  
 " For as, saith he, the signe of *Circumcision*, foreshewed  
 " the incarnation of our Lord and Saviour; the offering  
 " of the paschall Lambe, his death and passion: Sic Sab-  
 " batismus ille requiem annuntiabat, quæ post hanc vitam  
 " posita est sanctis & electis; so did the Sabbath signifie  
 " that eternall rest, which after this life is provided for  
 " the Saints, and elect of God. And more than this,  
 " *Spiritualis homo non uno die hebdomadis, sed omni tem-*  
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 " fore wee ought not rest the seventh day in sloath and  
 " idlenesse: but we dispose our selves to prayers and  
 " hearing of the word of God upon the first day of the  
 " weeke, on the which Christ rose: *cum summa cura*  
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Anno 1095, that our *Ladies office*, [*Officium B. Maria*] should be sayd upon it; *Eandemque Sabbato quoque die, precipua devotione, populum Christianum colere debere*, and that upon that day, all Christian folke should worship her with their best devotions: yet it continued still, as before it was, a day of fasting and of working. So that in all this time, in 1200 yeares, we have found no *Sabbath*; nor doe we thinke to meete with any in the times that follow; either amongst the *Schoolmen*, or amongst the *Protestants*, which next shall come upon the Stage.

CHAP.



## CHAP. VI.

What is the judgement of the Schoolemen and of the Protestants; and what the practise of those Churches in this *Lords day* businesse.

(1) That in the judgement of the Schoolemen the keeping of one day in seven, is not the morall part of the fourth Commandement. (2) As also that the *Lords day* is not founded on Divine authority, but the authority of the Church. (3) A Catalogue of the holy dayes drawne up in the Councell of Lyons: and the new Doctrine of the Schooles, touching the native sanctitie of the holy dayes. (4) In what estate the *Lords day* stood, in matter of restraint from labour, at the Reformation. (5) The Reformateurs finde great fault, both with the sayd new doctrine, and restraints from labour. (6) That in the judgement of the Protestant divines, the keeping of one day in seven, is not the morall part of the fourth Commandement. (7) as that the *Lords day* hath no ground on which to stand, then the authority of the Church. (8) And that the Church hath power to change the day, and to transference it to some other. (9) What is the practise of all Churches, the Roman, Lutheran, and Calvinian chiefly in matter of Devotion, rest from labour, and sufferance of lawfull pleasures. (10) Dancing cryed downe by Calvin and the French Churches, not in relation to the *Lords day* but the sport it selfe. (11) In what estate the *Lords day* stands

in the Easterne Churches; and that the Saturday is no lesse esteemed of by the Ethiopians, then the said Lords day.

(1)



We are now come unto an Age wherein the learning of the world began to make a different shew, from what it did: to such a period of time, in which was made the greatest alteration in the whole fabricke of the Church that ever any time could speake of. The Schoolemen, who sprung up in the beginning of the thirteenth Age, contracted learning, which before was diffused and scattered into fine subtilties, and distinctions: the Protestants in the beginning of the sixteenth, endeavouring to destroy those buildings, which with such diligence and curiosity had beene erected by the Schoolemen; though they consented well enough in the present businesse, so farre as it concerned the institution either of the Lords day, or the Sabbath. Of these, and what they taught, and did in reference to the point in hand, wee are now to speake: taking along with us such passages of especiall note, as hapned in the Christian world, by which wee may learne any thing that concernes our businesse. And first beginning with the Schoolemen, they tell us generally of the Sabbath, that it was a Ceremony, and that the fourth Commandement is of a different nature, from the other nine: That whereas all the other precepts of the Decalogue, are simply morall, the fourth which is the third in their account, is partly morall, partly ceremoniall. *Morale quidem quantum ad hoc, quod homo deputet aliquod tempus vite sue, ad vacandum divinis. &c.* Morall it is in this regard, that men must set apart some particular time, for Gods publicke service: it being naturall to man to destinate particular times to particular actions, as for his dinner,

2. 2. 4. 1. 2. 2.  
art 4. ad 1.

dinner, for his sleepe and such other actions. *Sed in quantum in hoc precepto determinatur speciale tempus in signum creationis mundi, sic est preceptum ceremoniale.* But in as much as that there is a day appointed in the Law it selfe, in token of Gods rest, and the worlds creation; in that respect the Law is ceremoniall, And ceremoniall too they make it, in reference to the Allegory; our Saviours resting in the grave that day: and in relation to the Analogicall meaning of it, as it prefigureth our eternall rest in the Heaven of glories. Finally they conclude of the fourth Commandement, that it is placed in the Decalogue, *in quantum est preceptum morale, non in quantum est ceremoniale*; onely so farre forth as it is morall, and not as ceremoniall: that is, that wee are bound by the fourth Commandement to destinate some time to Gods publick service, which is simply morall: but not the Seventh day, which is plainly ceremoniall. Aquinas so resolves it, for all the rest: his judgement in this point, (if Doctor Prideaux note be true, as I have no reason but to thinke so) being universally embraced, and followed by all the Schoolemen, of what sect soever. So that in him we have them all: all of them consonant in this point, to make up the harmony; however dissonant enough in many others. But that this consent may appeare the more full & perfect, we will take notice of two others, men famous in the Schooles, and eminent for the times in which they lived. First Bonaventure, who lived in the same time with Aquinas, and dyed the same yeare with him, which was 1274. hath determined thus. *Intelligendum est quod preceptum illud habet aliquid, quod est mere morale, &c.* It is  
 "to be conceived, saith he, that in the fourth Commandement there is something which is simply morall;  
 "some thing againe that is plainly ceremoniall, and  
 "something mixt. The sanctifying of a day is morall;  
 "the sanctifying of a seventh day, ceremoniall: rest from  
 "the workes of labour, being mixt of both. *Quod precipit deus sanctificationem, est Preceptum morale! Est*  
 L 1 2

Inovat. de  
Sabbato.

Serm. de decem  
precept.



In Exod. 20.  
qu. 11.

& in hoc precepto aliquid ceremoniale, ut figuratio diei septimæ. Item continetur aliquid quod est partim morale, partim ceremoniale, ut cessatio ab operibus. Lastly, Tostatus Bishop of Avila in Spaine hath resolved the same; aliquid est in eo juris naturalis, aliquid legalis: that in the fourth Commandement there is some thing naturall, and something legall; that it is partly morall and partly ceremoniall. *Naturale est quod dum Deū colimus, ab alijs abstineamus, &c.* Moral & naturall it is, that for the time, we worship God, doe abstaine from every thing of what kind soever, which may divert our thoughts from that holy action. But that wee should designe, in every weeke, one day unto that employment; and that the whole day bee thereto appointed; and that in all that day, a man shall doe no manner of worke: those things hee reckoneth there to be ceremoniall.

2. 2<sup>a</sup>. qu. 122.  
art. 4. ad 4.

(2) So for the Lords day, it is thus determined by Aquinas, that it depends on the authority of the Church, the custome and consent of Gods faithfull servants; and not on any obligation layd upon us by the fourth Commandement. *Diei dominica observantia in nova lege, succedit observantia sabbati, non ex vi precepti legis, sed ex constitutione ecclesie & consuetudine populi Christiani.* What followeth thereupon? *Et ideo non est ita arcta prohibitio operandi, in die dominica, sicut in die Sabbati.* Therefore, saith he, the prohibition of doing no worke on the Lords day, is not so rigorous and severe, as upon the Sabbath; many things being licenced on the one, which were forbidden on the other: as dressing meate and others of that kind and nature. And not so onely, but hee gives us a dispensatur facilius in nova lege, an easier hope of dispensation under the Gospel in case upon necessity, we meddle with prohibited labours; then possibly could have beene gotten under the Law. The like Tostatus tells us, though in different words: save that he doth extend the prohibition, as well to all the feasts of the Old Testament, as all the holy dayes of the new; and neither to the Sabbath,

bath, nor the Lords day onely. *In veteri lege major fuit strictio in observatione festorum, quam in nova lege.* How In Exod. 20. so? In omnibus enim festivitibus nostris quantacunque qu. 13.  
“*fit, &c.* Because, saith he, in all our festivals how  
“*great soever, whether they bee the Lords dayes, or the*  
“*feasts of Easter, or any of the higher ranke, it is per-*  
“*mitted to dresse meate and to kindle fire, &c.* As for  
the grounds whereon they stood, he makes this difference  
betweene them, that the Jewes Sabbath had its warrant  
from divine commandement: but that the Lords day,  
though it came in the place thereof, is founded onely on  
ecclesiasticall constitution. *Colabatur Sabbatum ex man-*  
*duodni, cujus loco successit dies dominica, & tamen manife-*  
*stum est, quod observatio diei dominica, non est de jure divino,*  
*sed de jure humano Canonico.* This is plaine enough, and  
this he proves, because the Church hath still a power  
*mutare illum diem, vel totaliter tollere,* either to change  
the day, or take it utterly away, and to dispense touching  
the keeping of the same: which possibly it neither could  
nor ought to doe, were the Lords day of any other insti-  
tution, then the Churches onely. They onely have the  
power to repeale a Law, which had power to make it;  
*Qui habet institutionem, habet destitutionem,* as is the Bi-  
shops plea in a *Quare Impedit.* As for the first of these  
two powers, that by the Church the day may be transfer-  
red, and abrogated; Suarez hath thus distinguished in it;  
*verum id esse absolute, non practice:* that is, as I conceive  
his meaning, that such a power is absolutely in the Church,  
though not convenient now to be put in practise. Accord-  
ing unto that of S. Paul, which probably was the ground  
of the distinction, *All things are lawfull for me but all*  
*things are not expedient.* This is the generall tendry of  
the Roman Schooles, that which is publickly avowed, and  
made good amongst them. And howsoever Petrus de  
Anchorana and Nicholas Abbat of Paterno two learned  
Canonists; as also Angelus de Clavasio, and Silvester de  
Prierats, two as learned Casuists, seeme to defend the  
insti-

In Mat. 23.  
qu. 148.

institution of the *Lords day* to have its ground and warrant on divine authority: yet did the generall current of the *Schooles*, and of the *Canonists* also, runne the other way. And in that current still it holds, the *Jesuites* and most learned men in the Church of *Rome*, following the generall and received opinion of the *Schoolemen*: whereof see *Bellarmin. de cultu Sanct. l. 3. c. 11. Estius in 3. Sent. dist. 37. Sect. 13.* but specially *Azorius*, in his *Institut. Moral.* part second *cap. 2.* who gives us an whole Catalogue of them, which hold the *Lords day* to be founded onely on the authority of the Church. Touching the other power, the power of *dispensation*, there is not any thing more certaine, then that the Church both may and doth dispense with such as have therein offended against her *Canons*. The *Canons* in themselves doe professe as much; there being many *casus reservati*, as before wee sayd, expressed particularly in thole *Lames* and *Constitutions*, which have beene made about the keeping of this day, and the other festivalls; wherein a dispensation lyeth, if wee disobey them. Many of these wee specified in the former Ages; and some occurre in these whereof now we write. It pleased Pope *Gregory* the ninth, Anno 1228, to inhibit all contentious suites on the *Lords day* and the other festivalls; and to inhibit them so farre, that judgement given on any of them, should be counted voyde, *Etiam consentientibus partibus*, although both parties were consenting. Yet was it with this clause, or reservation, *nisi vel necessitas urgeat vel pietas suadeat*, unlesse necessity inforced, or piety perswaded that it should be done. So in a Synod holden in *Valladolid* [apud *vallem Oleti*] in the parts of *Spaine*, Anno 1322. a generall restraint was ratified that had beene formerly in force, *quod nullus in diebus dominicis & festis, agros colere audeat, aut manualia artificia exercere presumat*; that none should henceforth follow husbandry, or exercise himself in *mechanick* trades upon the *Lords day* or the other holy dayes: Yet was it with the same *Proviso*, *nisi urgente necessitate*,

Decretal. l. 2.  
tit de feriis.  
cap. 5.

Concil. Sabi-  
nens de feriis.

*necessitate, vel evidentis pietatis causa*, unlesse upon necessity, or apparant piety or charity: in each of which he might have licence from the *Priest*, his owne *Parish-Priest*, to attend his businesse. Where still observe that the restraint was no lesse peremptory on the other holy dayes, then on the *Lords day*.

(3) These holy dayes, as they were named particularly in Pope *Gregories* decretall; so was a perfect list made of them in the Synod of *Lyons*, Anno 1244. which being celebrated with a great concourse of people, from all parts of *Christendome*, the *Canons* and decrees thereof, began forthwith to finde a generall admittance. The holy dayes allowed of there, were these that follow, viz. the feast of *Christs nativity*, *Saint Stephen*, *S. Iohn the Evangelist*, the *Innocents*, *S. Silvester*, the *Circumcision* of our Lord, the *Epiphanie*, *Easter*, together with the weeke precedent, and the weeke succeeding, the three dayes in *Rogation weeke*, the day of *Christs ascension*, *Whitsunday*, with the two dayes after, *S. Iohn the Baptist*, the feasts of all the twelve *Apostles*, all the festivities of our *Lady*, *S. Lawrence*, all the *Lords dayes* in the year, *S. Michael the Archangell*, *All Saints*, *S. Martins*, the *Wakes* or dedication of particular Churches, together with the feasts of such *topicall* or *locall* Saints which some particular people had beene pleased to honour, with a day particular amongst themselves. On these and every one of them, the people were restrained, as before was sayd, from many severall kinds of worke, on paine of *ecclesiasticall* censures to be layd on them, which did offend: unlesse on some emergent causes, either of *charity* or *necessity*, they were dispensed with for so doing. In other of the festivalls which had not yet attained to so great an height, the Councell thought not fit perhaps by reason of their numbers, that men should be restrained from labour; as neyther that they should be incouraged to it, but left them to themselves, to bestow those times, as might stand best with their affaires, and the

De consecrat.  
distinct. 3. c. 1.

Common wealth. For so the Synod did determine, *Reliquis festivitatibus quæ per annum sunt, non esse plebem cogendam ad feriandum, sed nec prohibendam.* And in this state things stood a long time together, there being none that proferd opposition, in reference to these restraints from labour on the greater festivalls; though some there were, that thought the festivalls too many, on which those burden of restraints had unadvisedly been imposed on the common people. *Nicholas de Clemangis*, complained much as of some other abuses in the Church, so of the multitude of *holy dayes*, which had of late times been brought into it. And *Pet. de Aliaco* Cardinall of *Cambray*, in a discourse by him exhibited to the Councell of *Constance*, made publick suite unto the *Fathers* there assembled, that there might a stop in that kind, hereafter: as also that excepting *Sundayes* and the greater festivalls, *liceret operari post auditum officium*, it might bee lawfull for the people, after the end of Divine Service, to attend their businesses: the poore especially having little time enough on the working dayes, *ad vitæ necessaria procuranda*, to get their livings. But these were onely the expressions of well-wishing men. The Popes were otherwise resolved, and did not onely keepe the *holy dayes*, which they found established, in the same state in which they found them; but added others daily, as they saw occasion. At last it came unto that passe, by reason of that rigorous and exact kind of rest, which by the Canon Law had been fastened on them, that both the *Lords day* and the other festivalls were accounted *holy*, not in relation to the use made of them, or to the holy actions done on them, in the honour of God: but in and of themselves considered, they were avowed to bee *vere alijs sanctiores*, truly and properly invested with a greater sanctity then the other dayes. Yea so farre did they goe at last, that it is publickly maintained in the *Schools* of *Rome*, *non sublatam esse, sed mutatam tantum [in novo Testamento] significati-*

onem

Ap. Hopin.  
cap. 4. de fest.  
Christi.

Beffarm. de  
cultu S. l. 3.  
c. 10.

*enim discretionem dierum*: that the difference of dayes and times and the mysterious significations of the same, which had before beene used in the *Iewish Church*; was not abolished, but onely changed in the Church of Christ. *Aquinas* did first leade this dance, in fitting every *legall festivall*, with some that were observed in the Christian Church; laying this ground, that ours succeeded in the place of theirs. *Sabbatum mutatur in diem dominicum*; *similiter alijs solennitatibus veteris legis, novæ solennitates succedunt*: as his words there are. Upon which ground of his, the doctrines now remembered were, no question, raised: and howsoever other men might thinke all dayes alike in themselves considered; yet those of *Rome* will have some holier than the rest, even by a naturall and inherent holinesse.

1. 2. 4. qu. 103.  
Art. 3. ad 4.

(4) And in this state things stood, both for the doctrine and the practise, untill such time as men began to looke into the errors and abuses in the Church of *Rome*, with a more serious eye then before they did: the *Canonicists* being no lesse nice, in the point of practise; then were the *Schoolemen* and the rest exorbitant in the point of doctrine. Whose niceties, especially in matter of restraint, we have most fully represented to us by *Tostatus*: In *Exod. 12.* one that had runne through all the parts of learning at that time on foote, and was as well studied in the *Canon*, as in the *Schools*. He then determineth of it thus. *Itinerando pro negotijs peccatum esse mortale, &c.* Hee that doth travaile on the *holy dayes* (for in that generall name the *Lords day* and the other festivalls are comprehended) about worldly businesse, commits *mortall sinne*; as also if he Trade or Traffick in the place wherein he liveth. But this hath two exceptions, or reservations: First, if the businesse by him done bee but small and light, *quæ quietem Sabbati non impediunt*, such as are no great hinderance to the *Sabbaths* rest; and secondly, *nisi hoc sit in causa pia*, unlesse it were on some devout and pious purpose,

Qu. 25.

Qu. 39.

port such men, in their boates or wherries, as did begin their journey on an *holy day*, unlesse they went to *Mass*, or on such occasions: but such as had begunne their journey, and now were in pursuite thereof, might be ferried over, *quia forte carebunt victu*, because they may perhaps want victuals if they doe not passe. To *repaire Churches* on the *Lords day* and the other *holy dayes*, was accounted lawfull; in case the workemen did it *gratis*, and that the Church were *poore*, not able to hire workemen on the other dayes: not if the Church were *rich* and in case to doe it. So also to build bridges, repaire the walls of Townes and Castles, or other publicke edifices, on those dayes, was not held unlawfull; *si instant hostes*, in case the enemy be at hand: though otherwise not to be done, where no danger was. These are the speciall points observed and published by *Iustatus*. And these I have the rather exactly noted, partly that wee may see in what estate the *Lords day* and the other *holy dayes*, were in the Church of *Rome*, what time the reformation of religion was first set on foote: but principally to let others see, how neere they come in their new fancies and devises, unto the niceties of those men whom they most abhorre.

(5) Thus stood it, as before I sayd, both for the doctrine and the practise, till men began to looke into the errors and abuses in the *Roman Church*, with a more serious eye than before they did: and at first sight, they found what little pleased them, in this particular. Their doctrine pleased them not, in making one day holier than another, not onely in relation to the use made of them, but to a naturall and *inherent holiness*, where-with they thought they were invested. Nor did their practise please much more, in that they had imposed so many burdens of restraint, upon the consciences of Gods people; and thereby made that day a punishment, which was intended for the ease, of the labouring man. Against the doctrine of these men, and the whole

practise

practise of that Church, *Calvin* declares himselfe in his booke of *Institutions*, And therewith taxeth those of *Rome*, *qui Iudaica opinione populum superioribus seculis l. 2 cap. 8. p. 34. imbuerunt*, who in the times before possessed the peoples mindes with so much *Iudaisme*; that they had changed the day indeed, as indishonour of the *Iew*, but otherwise retained the former sanctity thereof; which needes must bee, saith he, if there remaine with us, (as the *Papists* taught) the same opinion of the mysteries and various significations of dayes and times, which the *Iewes* once had. And certainly, saith hee, we see what dangerous effects have followed, on so false a doctrine: those which adhere to their instructions, having exceedingly out gone the *Iewes*, *crassa carnalique Sabbatisme superstitione*, in their grosse and carnall superstitions, about the Sabbath. *Beza* his Scholler and *Acates*, sings the selfe same song, that howsoever the assemblies of the *Lords day* were of *Apostolicall* and *divine tradition*: *sic tamen ut Iudaica cessatio ab omni opere non observaretur, quoniam hoc plene fuisset iudaismus non abolere, sed tantum, quod ad diem attinet, immutare*; yet so that there was no cessation from worke, required as was observed among the *Iewes*. For that, saith he, had not so much abolished *Iudaisme*, as put it off and changed it to another day. And then he addes, that this cessation was first brought in by *Constantine*, and afterwards confirmed with more and more restraints, by the following Emperours: by meanes of which it came to passe, that that which first was done for a good intent, *viz.* that men being free from their worldly businesses, might wholly give themselves to hearing of the Word of God; in *merum Iudaismus degenerarit*, degenerated at the last into downe-right *Iudaisme*. So for the *Lutheran Churches*, *Chemnitius* chalengeth the *Romanists* of superstition, *quasi dominica diei & reliquis diebus festis, per se, peculiaris quadam insit sanctitas*, because they taught

In Apocal. 1. v. 10.

Qu. 26.

Qu. 27.

Qu. 28.

Qu. 29.

Qu. 32.

Qu. 34.

Qu. 35.

purpose. To reade unto, or teach a man, to deale in actions of the Law, or determine suites, or to cast accounts, *si quis doceret ut lucretur*, if it be done for hire, or for present gaine, become servile workes, and are forbidden: Otherwise, if one doe it *gratis*. If a Musitian waite upon a Gentleman, to recreate his minde with Musicke, and that they are agreed on a certaine wages; or that hee be hired onely for a present turne; he sinnes, in case hee play, or sing unto him on the holy dayes: but not if his reward be doubtfull; and depends onely upon the bounty of the parties, who enjoy his musicke. A Cook that on the *holy dayes* is hired to make a feast, or to dresse a dinner, doth commit mortall sinne: *sed non pro toto mense aut anno*, but not if he be hired by the moneth, or by the yeare. Meat may be dressed upon the *Lords day*, or the other *holy dayes*: but to wash dishes on those dayes, was esteemed unlawfull; *et differi in diem alteram*, and was to bee deferred till another day. *Lawyers*, that doe their clients businesse for their wonted fee, were not to draw their bills, or frame their answers, or peruse their evidences, on the *holy dayes*: *Secus si causam agerent pro miserabilibus personis, &c.* But it was otherwise, if they dealt for poore indigent people, such as did sue in *forma pauperis*, as we call it; or in the causes of a Church, or hospitall, in which the Popes had pleased to grant a dispensation. A man that travailed on the holy dayes, to any speciall *shrine* or *Saint*, did commit no sinne, *Si autem in redeundo, peccatum est mortale*; but if he did the like in his coming backe, he then sinned mortally. In any place where formerly it had bene the custome, neither to draw water, nor to sweep the house, but to have those things ready on the day before; the custome was to bee observed; where no such custome is, there they may bee done. Actions of a long continuance, if they were delightfull, or if one played three or foure houres together on a Muscical instrument; were not unlawfull on the

the *holy dayes*: yet possibly they might be sinfull, *ut si quis hoc ageret ex lascivia*, as if one played onely out of wantonnesse, or otherwise were so intent upon his musicke, that he went not to Masse. Artificers which worke on the holy dayes for their owne profit onely, are in mortall sinne; unlesse the worke be very small: *quia modicum non facit solennitatem dissolui*, because a little thing dishonours not the Festival: *De minimis non curat lex*, as our saying is. Contrary *Butchers, Vintners, Bakers, Costermongers*, sinned not in selling their commodities; because more profit doth redound to the Common wealth, which cannot be without such commodities, than to them that sell; yet this extended not to *Drapers, Shoemakers*, or the like, because there is not such a present necessity for cloathes, as meate. Yet where the custome was, that *Butchers* did not sell on the *holy dayes*, but specially not upon the *Lords day*; that commendable custome was to be observed: though in those places also, it was permitted to the *Butcher*, that on those dayes, at some convenient times thereof, hee might make ready what was to be sold on the morrow after, as kill and skinned his bestiall which were fit for sale; in case he could not doe it with so much convenience [*non ita congrue*] at another time. To write out or transcribe a booke, though for a mans owne private use, was esteemed unlawfull, except it were exceeding small; because this put no difference betweene the *holy dayes* and the other: yet was it not unlawfull neither, in case the Argument were spirituall, nor for a preacher to write out his *sermons*, or for a *Student* to provide his *lecture* for the day following. *Windmills* were suffered to be used on the *holy dayes*, not *Qu. 36.*  
*Watermills*: because the first required lesse labour and attendance, than the other did. This is the reason in *Tostatus*, though I can see no reason in it: the passage of the water being once let runne, being of more certainty and continuance, then the changeable blowing of the winde. But to proceed, *Ferry-men* were not to transport

Qu. 39.

port such men, in their boates or wherries, as did begin their journey on an *holy day*, unlesse they went to *Mass*, or on such occasions: but such as had begunne their journey, and now were in pursuite thereof, might be ferried over, *quia forte carebunt victu*, because they may perhaps want victuals if they doe not passe. To *repair* Churches on the *Lords day* and the other *holy dayes*, was accounted lawfull; in case the workemen did it *gratis*, and that the Church were *poore*, not able to hire workemen on the other dayes: not if the Church were *rich* and in case to doe it. So also to build bridges, repaire the walls of Townes and Castles, or other publicke edifices, on those dayes, was not held unlawfull; *si instant hostes*, in case the enemy bee at hand: though otherwise not to be done, where no danger was. These are the speciall points observed and published by *Tostatus*. And these I have the rather exactly noted, partly that wee may see in what estate the *Lords day* and the other *holy dayes*, were in the Church of *Rome*, what time the reformation of religion was first set on foote: but principally to let others see, how neere they come to their new fancies and devises, unto the niceties of those men whom they most abhorre.

Qu. 41.

Qu. 42.

(5) Thus stood it, as before I sayd, both for the doctrine and the practise, till men began to looke into the errors and abuses in the *Roman Church*, with a more serious eye than before they did: and at first sight, they found what little pleased them, in this particular. Their doctrine pleased them not, in making one day holier than another, not onely in relation to the use made of them, but to a naturall and *inherent holiness*, where-with they thought they were invested. Nor did their practise please much more, in that they had imposed so many burdens of *restraint*, upon the consciences of Gods people; and thereby made that day a *punishment*, which was intended for the ease, of the labouring man. Against the doctrine of these men, and the whole practise

practise of that Church, *Calvin* declares himselfe in his booke of *Institutions*, And therewith taxeth those of *Rome*, *qui Judaica opinione populum superioribus seculis l. 2 cap. 8. p. 34.* imbuerunt, who in the times before possessed the peoples mindes with so much *Judaisme*; that they had changed the day indeed, as in dishonour of the *Iew*, but otherwise retained the former sanctity thereof; which needes must bee, saith he, if there remaine with us, (as the *Papists* taught) the same opinion of the mysteries and various significations of dayes and times, which the *Iewes* once had. And certainly, saith hee, we see what dangerous effects have followed, on so false a doctrine: those which adhere to their instructions, having exceedingly out gone the *Iewes*, *crassa carnalique Sabbatismi superstitione*, in their grosse and carnall superstitions, about the Sabbath. *Beza* his Scholler and *Acates*, sings the selfe same song, that howsoever the assemblies of the *Lords* day were of *Apostolicall* and *divine tradition*: *sic tamen ut Judaica cessatio ab omni opere non observaretur, quoniam hoc plane fuisset judaismus non abolere, sed tantum, quod ad diem attinet, immutare*; yet so that there was no cessation from worke, required as was observed among the *Iewes*. For that, saith he, had not so much abolished *Judaisme*, as put it off and changed it to another day. And then he addes, that this cessation was first brought in by *Constantine*, and afterwards confirmed with more and more restraints, by the following Emperours: by meanes of which it came to passe, that that which first was done for a good intent, *viz.* that men being free from their worldly businesses, might wholly give themselves to hearing of the Word of God; in merum *Judaismus degeneravit*, degenerated at the last into downe-right *Judaisme*. So for the *Lutheran Churches*, *Chemnitius* chalengeeth the *Romanists* of superstition, *quasi dominica die & reliquis diebus festis, per se, peculiaris quadam insit sanctitas*, because they taught

In Apocal. 1.  
v. 10.



taught the people that the *holy dayes*, considered onely in themselves, had a *native sanctitie*. And howsoever for his part, hee thinke it requisite, that men should be restrained from all such workes, as may bee any hindrance unto the sanctifying of the day: yet he accounts it but a part of the *Jewish leaven*; *nimis scrupulose diebus festis prohibere operas externas, quae vel quando, non impediunt publicum ministerium*; so scrupulously to prohibit such externall Actions which are at all no hindrance to Gods publicke service, and mans *Sabbath duties*. Bucer goes further yet, and doth not onely call it a *superstition*, but an *apostase* from Christ, to thinke that working on the *Lords day*, in it selfe considered, is a sinnefull thing. *Si existimetur operari in eo die, per se, esse peccatum, superstitio, & gratiae Christi, qui ab elementis mundi nos suo sanguine liberavit, negatio est*: as his owne words are. Then addes, that he did very well approve of the *Lords day* meetings, *si eximatur e cordibus hominum opinio necessitatis*, if men were once dispossessed of these opinions, that the day was necessary to be kept, that it was holier in it selfe then the other dayes, and that to worke upon that day, in it selfe, was sinnefull. Lastly, the Churches of the *Switzers* professe in their Confession, that in the keeping of the *Lords day*, they give not the least hint to any *Jewish* superstitions. *Neque enim alteram diem altera sanctiorem esse credimus, nec otium deo, per se, probari existimamus*. For neither, (as they sayd) doe we conceive one day to be more holy than another; or thinke that rest from labour, in it selfe considered, is any way pleasing unto God. By which we plainly may perceive, what is the judgement of *Protestant Churches* in the present point.

(6) Indeede it is not to be thought, that they could otherwise resolve and determine of it: considering what their doctrine is of the day it selfe: how different they make it from a *Sabbath day*, which doctrine that wee may perceive with the greater ease, we will consider it in

in Mat. 12.

Cap. 24.

in three propositions, in which most agree: 1. That the keeping holy one day of seven, is not the *Morall* part of the fourth Commandement, or to be reckoned as a part of the law of nature; 2. That the *Lords day* is not founded on *Divine* Commandement, but onely on the authority of the Church; and 3. That the Church hath still authority to change the day, and to transference it to some other. First for the first, it seemes that some of *Rome*, considering the restraints before remembred, and the new doctrine thence arising, about the *naturall* and *inherent holinesse* which one day had above another; had altered what was formerly delivered amongst the *Schoolemen*, and made the keeping of one day, in seven to bee the *Morall* part of the fourth Commandement. This *Calvin* chargeth them withall that they had taught the people in the former times, that whatsoever was *ceremoniall* in the fourth Commandement, which was the keeping of the *Jewes* seventh day, had beene long since abrogated: *remanere vero quod morale est, nempe unius diei observationem in hebdomade*, but that the *morall* part thereof which was the keeping of one day in seven, did continue still. With what else is it, as before was sayd, then in dishonour of the *Jewes*, to change the day; and to affixe as great a sanctity thereunto, as the *Jewes* ever did. And for his owne part he professeth, that howsoever he approved of the *Lords day* meetings, *Non tamen numerum septennarium ita se morari, ut ejus servituti ecclesias astringeret*; yet stood not he so much for the number of seven, as to confine the Church unto it. If *Calvin* elsewhere be of another minde, and speake of keeping holy one day in seven as a matter necessary; (which some say he doth) either they must accuse him of much inconstancy and forgetfulness; or else interpret him, with *Ryvell*, as speaking of an *ecclesiasticall custome*, not to be neglected, *non de necessitate legis divinae*, and not of any obligation layed upon us by the law of God. Neither is he the onely one that hath so determined. *Simler* hath sayd it more expressly.

Quod

in 1st H. 12. cap. 8. 11. 34.

in decalog.

In Exod. 20.

Loc. 55.

Cap. 5. n. 8.

In Exod. 20.  
p. 190.In Examin.  
Conc. Tred.

*Quod dies una, cultus divinus consecratur, ex lege natura est; quod autem hac sit septima, non octava, nona aut decima, juris est divini, sed ceremonialis*: That one day should be set apart for Gods publicke worship, is the law of nature, but that this day should bee the seventh, and not the eighth, ninth, or tenth, was of divine appointment, but as ceremoniall. Aretius also in his common places distinguished betweene the substance of the Sabbath, and the time thereof: the substance of it, which was rest, and the workes of piety, being in all times to continue; *tempus autem ut septimo die observetur, hoc non fuit necessarium in ecclesia Christi*, but for the time, to keepe it on the seventh day alwayes, that was not necessary in the Church of Christ. So also Frankisc. Gomarus, that great undertaker against Arminius, in a booke written purposely de origine & institutione Sabbati, affirmes for certaine, that it can neither be made good by the law of nature, or text of Scripture, or any solid argument drawne from thence, *unum è septem diebus ex vi præcepti quarti ad cultum dei necessario observandum*, that by the fourth Commandement, one day in seven, is of necessity to be dedicated to Gods service. And Ryvet, as profest an enemy of the Remonstrants, though for the antiquity of the Sabbath, he differeth from the sayd Gomarus, yet hee agreeth with him in this: not onely making the observance of one day in seven, to be meerely positive, as in our first part we observed; but layes it downe for the received opinion, of most of the Reformed Divines, *unum ex septem diebus, non esse necessario eligendum, ex vi præcepti, ad sacros conventus celebrandos*; the very same with what Gomarus affirmed before. So lastly for the Lutheran Churches, Chemnitius makes it part of our Christian liberty, *quod nec sint alligati nec debeant alligari ad certorum vel dierum vel temporum observationes, opinione necessitatis, in Novo Testamento, &c.* That men are neither bound, nor ought to bee, unto the observation of any dayes, or times, as matters necessary, under the Gospel of

of our Saviour: though otherwise he account it for a barbarous folly, not to observe that day with all due solemnitie, which hath for so long time beene kept by the Church of God. Therefore in his opinion also, the keeping of one day in seven, is neither any morall part of the fourth Commandement, or parcell of the law of nature. As for the subtil shift of Amesius finding, that keeping holy of one day in seven is positive indeed, *sed immutabilis plane institutionis*, but such a positive Law as is absolutely immutable; & doth as much oblige, as those which in themselves are plainly naturall and morall: it may then serve, when there is nothing else to helpe us. For that a positive law should be immutable in it selfe; and in its owne nature, be as universally binding, as the morall law; is such a peece of learning, and of contradiction, as never was put up to shew, in these latter times. But hee had learnt his lorry in England, here; and durst not broach it but by halues, amongst the Hollanders.

(7) For the next Thesis, that the Lords day is not founded on divine Commandement, but the authoritie of the Church: it is a point so universally resolved on, as no one thing more. and first we will begin with Calvin, who tels us how it was not without good reason, that those of old, appointed the Lords Day as we call it, to supply the place of the Jewish Sabbath. *Non sine defectu, dominicum, quem vocamus diem, veteres in locum sabbati subrogaverunt*, as his words there are. Where none, I hope will think, that hee would give our Saviour Christ or his Apostles such a short come off, as to include them in the name of Veteres, onely: which makes it plaine, that he conceived it not to be their appointment. Bucer resolves the point more cleerly, *communi christianorum consensu Dominicum diem publicis Ecclesie conventibus ac requieti publica, dicatum esse, ipso statim Apostolorum tempore*: and saith, that in the Apostles times, the Lords day by the common consent of Christian people, was dedicated unto

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Medit. theol.  
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v. 3.

In Math. 12.

In Gen. 2.

publick rest, and the assemblies of the Church. And Peter Martyr, upon a question asked, why the old seventh day was not kept in the Christian Church; makes answer, that upon that day, and on all the rest, wee ought to rest from our owne works, the works of sinne. *Sed quod is magis quam ille, eligatur ad experium. Dilectum, liberum fuit Ecclesie per Christum, ut id consuleret quod ex remagis judicaret: nec illa pessime judicavit, &c.* That this was rather chose than that for Gods publick service, that laith he, Christ left totally unto the liberty of the Church, to do therein what should seeme most expedient: and that the Church did very well, in that she did preferre the memory of the resurrection, before the memory of the creation. These two I have the rather thus joyned together, as being sent for into England in King Edwards time, and placed by the Proverall in our Universities, the better to establish reformation, at that time begun: and doubt we not, but that they taught the selfsame doctrine (if at the least they touched at all upon that point) with that now extant in their writings, at the same time with the lived Bullinger & Gualter, two great learned men. Of these, the first informes us, *hunc diem, loco Sabbati in memoriam resurgentis Domini delegisse sibi Ecclesias*, that in memoriall of our Saviours resurrection, the Churches set apart this day in the Sabbath (reed, whereon to hold their solemne and religious meetings. And after, *Sponte receperunt Ecclesia illum diem, non legitur eam ullibi preceptam*, that of their owne accord, and by their own authoritie, the Church made choise thereof for the use aforelaid; is being no where to be found, that it was commanded. Gualter, more generally, that the Christians first assembled on the Sabbath day, as being then most famous, and so most in use: but when the Churches were augmented, *proximus a sabbato dies robis sacris destinatus*, the next day after the Sabbath was designed to those holydaies. If not before, then certainly not so commanded by

In Apoc. 1.]

In Act. Ap.  
10. 131.

Apoc. 1. 10.

In Act. 20.

In Gen.

In The 1st. p.  
733.De 1st. Chr:  
p. 24.

In 4. precept.

by our Saviour Christ: and it designed onely, then not enjoined by the Apostles. Yea Beza though herein hee differ from his Master, Calvin, and makes the Lords day meetings to be *Apostolica & vera divina traditionis*, to be indeed of Apostolicall and divine tradition: yet being a tradition onely although Apostolicall, it is no commandment. And more then that, he tels us in another place, that from Saint Pauls preaching at Trow, and from the Text. 1. Corinth. 16. 2. *non inepte colligi*, it may be gathered not unfitly, that then the Christians were accustomed to meete that day, the ceremony of the Jewish Sabbath beginning by degrees to vanish. But sure the custome of the people makes no divine traditions; and such conclusions, as not unfitly may be gathered from the Text, are not Text it selfe. Others there be, who attribute the changing of the day, to the Apostles; not to their precept, but their practice. So Admer, *Apostoli, in Dominicum converterunt*, the Apostles changed the Sabbath to the Lords day: in Gen. 2. Parvus attributes the same *Apostolica Ecclesie* unto the Apostolicall Church, or Church in the Apostles time: *quomodo autem facta sit hac mutatio in sacris literis expressum non habemus*; but how, by what authoritie such a change was made, is not delivered in the Scripture. And John Cuchlinus though hee call it an *consuetudinem Apostolicam* an Apostolicall custome; yet hee is peremptory that the Apostles gave no such Commandment; *Apostolos preceptum reliquisse constanter negamus*. So Simler calls it onely *consuetudinem tempore Apostolorum receptam*, a custome taken up in the Apostles time. And so Hospinian, although laith hee, it be apparant that the Lords day was celebrated in the place of the Jewish Sabbath, even in the times of the Apostles: *non invenitur tamen vel Apostolos, vel alios, lege aliqua & precepto, observationem ejus instituisse*; yet find we not that either they, or any other, did institute the keeping of the same, by any law or precept, but left it free. Thus Zanchinus, *nullibi legimus Apostolos, &c.* we doe not read, laith hee, that the

In Catech.  
Palat.

Apostles commanded any to observe this day. Wee one-ly read what they and others did upon it; *liberum ergo reliquerunt*, which is an argument that they left it to the Churches power. To those adde *Ursin* in his exposition on the fourth Commandement, *liberum Ecclesia relinquere alios dies eligere*, and that the Church made choice of this, in honour of our Saviours resurrection: *Arctius* in his Common-places, *Christianism Dominicum transulerunt: Gomarus*, and *Ryvet*, in the Tracts before remembred. Both which have also there determined, that in the choosing of this day, the Church did exercise as well her wisdom, as her freedom: her freedom, being not obliged unto any day, by the Law of God; her wisdom *ne majori mutatione Iudaeos offenderet*, that by so small an alteration, she might the lesse offend the Jewes, who were then considerable. As for the Lutheran Divines it; it is affirmed by Doctour *Bound*, that for the most part they ascribe too much unto the liberty of the Church, in appointing dayes for the assembly of the people: which is plain confession. But for particulars, *Brentius*, as Doctour *Prideaux* tells us, calls it *civilem institutionem*, a civill institution, and no commandement of the Gospel; which is no more indeed, then what is elsewhere said by *Calvin*, when he accounts no other wise thereof, then, *ut remedium retinendo ordini necessarium*, as a fit way to retaine order in the Church. And sure I am *Chemnitius* tells us, that the Apostles did not impose the keeping of this day, as necessary upon the consciences of Gods people by any law or precept whatsoever: *sed libera fuit observatio ordinis gratia*, but that for orders sake, it had been voluntarily used amongst them, of their own accord.

(8) Thus have we proved that by the Doctrine of the Protestants, of what side soever, and those of greatest credit in their severall Churches, eighteene by name, and all the Lutherans in generall of the same opinion; that the Lords Day is of no other institution then the authoritie of the Church. Which proved, the last of the three Theses, that

that still the Church hath power to change the day, and to transerre it to some other; will follow of it selfe, on the former grounds: the Protestant Doctours before remembred, insaying that the Church, did institute the Lords day, as wee they doe; confessing tacitely, that still the Church hath power to change it. Nor do they tacitely confesse it, as if they were affraid to speak it out: but some of them in plaine termes affirme it, as a certaine truth. *Zuinglius*, the first reformer of the Switzers, hath resolved it so, in his Discourse against one *Valentine Gentilis*, a new Arian heretick. *Audi mi Valentine, quibus modis & rationibus, sabbatum ceremoniale reddatur*. Harken now *Valentine* by what wayes and means, the Sabbath may be made a ceremony: if either we observe that day which the Jewes once did, or thinke the Lords day so affixed unto any time, *ut nefas sit illum in aliud tempus transferre* that wee conceive it an impietie, it should be changed unto another; on which as well as upon that, we may not rest from labour, and harken to the Word of God, if perhaps such necessity should be: this would indeed make it become a ceremony. Nothing can be more plaine then this. Yet *Calvin* is as plain, when hee professeth, that hee regarded not so much the number of seven, *ut ejus servituti Ecclesias astringeret*, as to enthrall the Church unto it. Sure I am, Doctour *Prideaux* reckoneth him, as one of them, who teach us that the Church hath power to change the day, and to transfer it to some other: and that *John Barclaie* makes report, how once hee had a Consultation, *de transferenda Dominica in feriam quintam*, of altering the Lords day unto the Thursday. *Bucer* affirmes as much, as touching the authoritie, and so doth *Bullinger*, and *Brentius*, *Ursinus*, and *Chemnitius*, as Doctour *Prideaux* hath observed. Of *Bullinger*, *Bucer*, *Brentius*, I have nought to say, because the places are not cited; but take it, as I think I may upon his credit. But for *Chemnitius* he saith, often, that it is

Tom. 1 p 254.

In Orat. de Sab.

Gal. ii. qu. 103.  
S. 2.

Dom. 17. post  
Tr. nit.

Cap. 2.

*libera observatio*, a voluntarie oblervation; that it is an especiall part of our *Christian libertie*, not to be tyed to *dayes* and *times*, in matters which concerne Gods service; and that the *Apostles* made it manifest by their example, *Singulis diebus, vel quocunque die*, That every day, or any day, may by the Church be set apart for religious exercises. And as for *Vrsine*, he makes this difference betweene the *Lords day* and the *Sabbath*, that it was utterly unlawfull to the *Jewes*, either to neglect or change the *Sabbath*, without expresse *Commandement* from God himselfe, as being a *ceremoniall* part of *divine worship*: but for the *Christian Church*, that may designe the *first*, or *second*, or any other day to Gods publicke service. *Ecclesia vero Christiana primum, vel alium diem, tribuit ministerio, salva sua libertate, sine opinione cultus vel necessitatis*: as his words there are. To these adde *Dietericus a Lutheran Divine*, who though he makes the keeping of one day in *seven*, to be the *morall* part of the fourth *Commandement*; yet for that day, it may be *dies Sabbati*, or *dies Solis*, or *quicunque alius*, *Sunday* or *Saturday*, or any other, be it one in *seven*. And so *Hospinian* is perswaded, *Dominicum diem mutare & in alium transferre licet*, That if the occasions of the Church do so require, the *Lords day* may be changed unto any other: provided it be one of *seven*; and that the change be so transacted, that it produce no scandall or confusion in the Church of God. Nay by the doctrine of the *Helvetian Churches*, if I conceive their meaning rightly, every particular Church may destinate what day they please, to religious meetings; and every day may be a *Lords day*, or a *Sabbath*. For so they give it up in their *Confession*, *Deligit ergo quavis Ecclesia sibi certum tempus ad preces publicas, & Evangelii predicationem, nec non sacramentorum celebrationem*: though for their parts, they kept that day, which had beene set apart for those holy uses, even from the time of the *Apostles*, yet so, that they conceived it free, to keepe the *Lords*

*Lords day*, or the *Sabbath*: *Sed & Dominicum, non Sabbatum, libera observatione, celebramus*. Some *Seſtaries*, since the *Reformation*, have gone further yet, and would have had all dayes alike, as unto their use, all equally to be regarded; and reckoned that the *Lords day* as the Church continued it was a *Jewish ordinance*, thwarting the doctrine of *Saint Paul*, who seemed to them to abrogate that difference of dayes, which the Church retained. This was the *fancie*, or the *frenzie* rather of the *Anabaptist*, taking the hint perhaps from something, which had beene formerly delivered by some wiser men; and after them, of the *Swinckfeildian*, and the *Familist*: as in the times before, of the *Petro-Brusians*, and (if *Waldensis* wrong him not) of *Wiclefallo*.

(9) Such being the doctrine of those Churches, the *Protestant*, and those of *Rome*, it is not to be thought but that their *practise* is according: Both make the *Lords day* onely an *Ecclesiasticall constitution*, and therefore keepe it so farre forth, as by the *Canons* of their Churches, they are enjoyned. These what they are at *Rome*, and those of her obedience, we have seene already; and little hath beene added since. It hath not beene, of late, a time, to make new restraints; rather to mitigate the old, to lay downe such which were most burdensome, and grievous to be borne withall. And so it seemes they do, *Azorius* the *Iesuite* being more remisse in stating and determining the restraints, imposed on the *Lords day*, and the other *holy dayes*; then *Tostatus* was, who lived in later times by farre, then these now present: nor is their *discipline* so severe, as their *Canon*, neither. So that the *Lords day* there, for ought I could observe, when I was amongst them, is solemnized much after the same manner as with us in *England*: repairing to the Church, both at *Mass* and *Vespers*, ryding abroad to take the ayre, or other wise to refresh themselves, and following their honest pleasures at such leasure times, as are not destinate to the publicke

licke meetings; the people not being barred from travelling about their lawfull businesse, as occasion is, so they relerve some time for their devotions in the publicke. Which is indeed agreeable to the most antient and most laudable custome, in the Church of God. Now for the *Protestant Churches*, the *Lutherans* do not differ much, from that which we have said before of the *Church of Rome*: and therefore there is nothing to be said of them. But for the rest which follow *Calvin*, & think themselves the only *orthodox* and *reformed Churches*; we will consider them in three severall circumstances: first in the exercise of religious duties, secondly in restraint from labours, and thirdly in permission of recreations. And first for the exercise of religious duties, they use it in the morning onely; the afternoon being left at large, for any, and for every man to dispose thereof, as to him seemes fitting. So is it in the Churches of high *Germany*, those of the *Palatinate*, and all the others of that mould. For I have heard from *Gent.* of good repute, that at the first reception of the *Ladie Elizabeth* into that Countrey, on Sunday after dinner, the Coaches and the horses were brought forth; and all the Princes Court, betooke themselves unto their pleasures, hunting or hawking, as the season of the yeare was fit for either. Which when it seemed strange at first to those *English* Lords and Gentlemen, which did attend the *Princess* thither: answer was made, it was their custome so to do, and that they had no Evening-service, but ended all the duties of the day with the Morning sermon. Nor is this custome onely, and no more but so. There is a Canon for it in some places, it must be no otherwile. For in the first Councill of *Dort*, Ann. 1574, it was decreed, *Publicæ vespertinae preces non sunt introducendæ, ubi non sunt introductæ; ubi sunt, tollantur*: that in such Churches where publicke Evening Prayer had not beene admitted, it should continue as it was; and where they were admitted, they should bee put downe.

Art. 46.

downe. So Doctor *Smith* relates the Canon (if so irregular a decree may deserve that name) in his *Collat. doctr. Cathol. & protest. cap. 68. Art. 1.* And so it stood till the last Synod of *Dort*, Ann. 1618. what time, to raise the reputation of the *Palatine Catechisme*, being not long alter to be admitted into their Canon, it was concluded, that *Catechisme-lectures* should be read each Sunday in the afternoon; nor to be layed aside propter auditorum infrequentiam, for want of Auditors. Now to allure the people thither, being before staved off by a former Synod, it was provided that their Ministers should read howsoever, *Coram paucis auditoribus, immo vel coram suis famulis tantum*, Though few were present, or none but their domestick servants; in hope by little and little to attract the people. And secondly it was resolved on, to implore the Civill Magistrate, *Vt opera omnia servilia, seu quotidiana, &c. quibus tempus pomeridianum diebus Dominicis maxime in pagis, plerumque transigi soleret*, that by their Edicts they would restraine all servile works, the works of ordinary dayes, and especially, games, drinking-matches, and other profanations of the Sabbath, wherewith the afternoon or Sundayes, chiefly in smaller Townes and Villages, had before beene spent; that so the people might repaire to the catechizing. By which we also may perceive, that there was no restraint, on Sundayes in the afternoon, from any kinde of servile works, or daily labours, but that men might and did apply themselves to their severall busineses, as on other dayes. As for the greater Townes there is scarce any of them wherein there are not Faires and Markets, *kirk-masses*, as they use to call them, upon the Sunday: and those as much frequented in the afternoon, as were the Churches in the Forenoone. A thing from which they could not hold, not in *Dort* it selfe, what time the Synod was assembled. Nor had it now beene called upon, as it is most likely, had not *Amesius*, and some others of our

English.



*English Malecontents*, scattered abroad *Bounds* principles amongst the *Netherlands*, which they had sowne before in *England*. And certainly they had made as strong a faction there before this time, their learned men beginning to bandie one against the other, in the debates about the *Sabbath*; but that the livelihood of the *States*, consilting most on trade and trafficke, cannot spare any day, *Sunday* no more then any other, from venting their commodities, and providing others. So that in generall, the *Lords day* is no otherwise observed with them (though somewhat better then it was twelue yeares ago) then an halfe-holiday is with us: the morning though not all of that, unto the *Church*; the after-noon, to their *employments*. So for the *French* and *Germane Churches*, we may perceive by their *Divines*, *Calvin*, and *Beza*, and *Martin Bucer* who do so highly charge the *Romanist*, for the restraint of working on the *Lords day*; that they were well enough content to allow the same. And for the Churches of the *Switzers*, *Zuinglius* avoweth it to be lawfull, *Die Dominico peractis sacris laboribus incumbere*, On the *Lords day* after the end of Divine Service, for any man to follow and pursue his labours; as commonly we do, saith he, in the time of harvest. Indeed the *Polish Churches* formerly decreed in two severall Synods, the one at *Cracow* Ann. 1573, the other at *Petricow*, Ann. 1578. *Vt Domini in suis ditionibus prohibeant Dominicis diebus nundinas annuas & septimanales*, That *Lords of Mannours* (as we call them) should not permit on the *Lords day* either *Faires* or *Markets*, in any of the *Townes* unto them belonging: *Neque iisdem diebus coloxos suos ullos laboribus aut vecturis onerent*, nor on those dayes imploy their *Tenants* in *carriages*, or such servile labours. But this was rather done to please the *Lutherans*, amongst whom; and those of the *Communion* of the Church of *Rome*, under whom they live: then out of any principle or example of those *Churches*, whom they

Resp. ad Val.  
Gentilem.

they chiefly followed. For recreations last of all, there is no question to be made, but that where working is permitted, and most kinde of *businesse*, a man may lawfully enjoy himselfe and his honest pleasures; and without danger of offence, pursue those *pastimes*, by which the minde may be refreshed, and the spirits quickened. Already have we told you what the custome is in the *Palatine Churches*. And for the *Belgicke*, besides it was before declared from the Synod of *Dort*, touching the usuall spending of that day in *games* and *drinking matches*; their foure great Doctors, *Polyander*, *Ryvet*, *Thysius*, and *Waleus*, make recreation to be part of the *Sabbaths* rest, *Et inter fines Sabbati esse*, and to be reckoned as a principall intent thereof. Even in *Geneva* it selfe, the mother Church unto the rest, as *Robert Johnson* tels us in his enlargement  
 “ of *Boterus*, All honest exercises, shooting in peece,  
 “ long-bowes, crosse-bowes, &c. are used on the *Sabbath day*, and that in the morning both before and after Sermon: neither do the Ministers finde fault there-  
 “ with, so they hinder not from hearing of the Word at  
 “ the time appointed. Indeed there is no reason why they should finde fault, the *practise* so directly rising upon their principles.

(10) Dancing indeed they do not suffer, either in *Geneva*, or the *French Churches* (though not prohibited for ought I can learne, in either *Germany*, or any of the *Lutheran* kingdoms;) but this not in relation to the day, but the sport it selfe, which absolutely they have forbidden on all dayes whatever. *Calvin* tooke great offence thereat (of so austere a life would he have the people) and kept a great ado about it: in *Geneva*, when he lived amongst them: as hee doth thus relate the story to his friend *Farellus*, *Cornelius*, and *Perinns*, two of special power and qualitie in that Citie, together with one *Heinrichus* one of the *Elders* of the Church, a *Syndic* (which is one of the foure chiefe Officers of the Com-

mon

Synops. theol.  
disp. 2. m. 580.

Epist. ad Farell.

mon-wealth) and some others of their friends, being merry at an *invitation*, fell to dancing. Notice hereof being given to *Calvin*, by some false brother, they were all called into the *Consistory*, excepting *Corneus* and *Perinus*: and being interrogated thereupon, *Impudenter Deo & nobis mentiti sunt*, they lyed, saith he, most impudently unto God and us. (Most Apostolically said). At that, saith he, I grew offended, as the indignity of the thing deserved: and they persisting in their contumacy, *Censui iure-jurando ad veri confessionem adigerentur*. I thought it fit to put them to their oaths about it. So said, so done; and they not onely did confesse their former dancing, but that that very day, they had beene dancing in the house of one *Balthasars* widdow. On this confession he proceeded unto the censure, which certainly was sharpe enough for so small a fault (for a fault it was, if he would have it): the *Syndick* being displaced, the *Elder* turned out of his office, *Perryn* and his wife both clapt in prison, and all the rest,  *pudore confusi*, put to open shame. This was in Ann. 1546. And afterwards, considering how much he disliked it, their Ministers and Preachers cryed downe dancing as a most *sinfull* and *unchristian pastime*, and published divers tracts against it. At last in Ann. 1571. it was concluded in a *Synod* held at *Rochel*, and made to be a part of their *publicke discipline*; viz. that *All congregations should be admonished by their Ministers seriously to reprehend and suppress all dances, mummeries, and enterludes: as also that all dancing-masters, or those who make any dancing meetings, after they have beene oft admonished to desist, ought to be excommunicate for that their contumacie, and disobedience.* Which rigidnesse of theirs, as it is conceived, considering how the *French* do delight in dancing, hath beene no small impediment unto the generall entertainment of the *reformed Religion* in that kingdome. So great is their delight therein, and with such eagernes they pursue it, when they are at leisure from

from their businesse; that as it seemes, they do neglect the Church on the *holidays*, that they may have the more time to attend their dancing. Vpon which ground, it was, and not that dancing was conceived to be no *lawfull sport* for the *Lords day*, that in the Councell of *Sens*, Ann. 1524. in that of *Paris*, Ann. 1557. in those of *Rhemes*, and *Touts*, Ann. 1583. and finally in that of *Bourges*, Ann. 1584. dancing on *Sundays*, and the other *holy dayes* hath beene prohibited: prohibited indeed, but practised by the people, notwithstanding all their *Canons*. But this concernes the *French* and their Churches onely. our *Northerne Nations* not being so bent upon the sport: as to need restraint. Onely the *Polish Churches* did conclude, in the *Synod* of *Petricow* before remembred, that *Taverne-meetings*, drinking-matches, dice, cards, and such like pastimes, as also musicall instruments and dances should on the *Lords day* be forbidden. But then it followeth with this clause, *Prasertim eo temporis momento quo concio & cultus divinus in templo peragitur*, especially at that instant time, when men should be at Church to heare the Sermon, and attend Gods worship. Which clearly shews that they prohibited dancing, and the other pastimes then recited, no otherwise then as they were a meanes, to keepe men from Church. Probably also they might be induced unto it by such *French Protestants*, as came into that countrey with the Duke of *Anjou*, when he was chosen King of *Poland*, Ann. 1574, which was foure yeares before this Councell.

(11) As for the Churches of the *East*, being now heavily oppressed with *Turkish* bondage, we have not very much to say. Yet by that little which wee finde thereof, it seemes the *Lords day* keeps that honour which before it had; and that the *Saturday* continues in the same regard, wherein once it was: both of them counted dayes of *feasting*, and both retained for the assemblies of the Church. First that they are both dayes of *feasting*, or at the least exempted from their publicke *Fasts*, appears

De institur.  
Græc. 16.

Idc. 17.

Travels 2.

by that which is related by *Christopher Angelo*, a *Græcian* whom I knew in *Oxford*, τῇ δὲ ἡμέρᾳ τῆς Κρόνου, καὶ τῇ ἡμέρᾳ τῆς ἡλίου ἥτις καλεῖται κυριακὴ ἐοικυῖεν ἑαλειον, πίνουσι δὲ οἶνον that on the *Saturday* and *Sunday*, which wee call the *Lord day*, they do both eat oile and drinke wine, even in *Lent* it selfe; whereas on other dayes they feed on pulse, and drink onely water. Then that they both are still retained for the assemblies of the Church, with other *Holy dayes*, hee tells us in another place: where it is said, ἐν ταῖς κυριακαῖς, ἐν ἑκάστῃ ἡμέρᾳ τῆς Κρόνου, καὶ ἐν ταῖς λοιπαῖς ἑορταῖς τῆς ἐν αὐτῇ ἡμέρᾳ, αὐτοὶ ἐσπείραν εἰσάγουσιν οἱ Ἕλληνες πορνεύουσαι εἰς τὴν ἐκκλησίαν, &c. that for the *Lords day*, and the *Saturday*, and the other *Festivals*, they use to goe unto the Church on the Eve before, and almost at midnight; where they continue till the breaking up of the Congregation. For the *Egyptian Christians*, or *Copties*, as we call them now, it is related by *G. Sandys*, that on the *Saturday* presently after midnight, they repaire unto their *Churches*, where they remayne well nigh untill *Sunday* at noone; during which time, they neither sit nor kneele, but support themselves on *Crutches*: and that they sing over the most part of *Dauids Psalmes* at every meeting, with divers parcels of the old & new Testament. He hath informed us also of the *Armenians*, another sort of *Eastern Christians*, that comming into the place of the Assembly on *Sunday*, the afternoon, he found one sitting in the middelt of the Congregation, in habit not differing from the rest, reading on a Bible in the *Chaldean* tongue: that anon after came the Bishop in an hood or vest of black, with a staffe in his hand; that first he prayed, and then sung certaine *Psalmes* assisted by two or three; after, all of them singing joyntly, at *interims* praying to themselves; the Bishop all this while with his hands erected, and face towards the Altar: That *service* being ended, they all kissed his hand, and bestowed their Almes, he laying his other hand on their heads and blessing them;

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" finally that bidding the succeeding Fasts & Festivals he dismissed the assembly. The *Muscovites*, being neer unto the & *Greeks*, once within the jurisdiction of the Patriark of *Constantinople*, partake much also of their customes. They count it an unlawfull thing to fast the *Saturday*, which shewes that somewhat is remaying of that esteeme, in which once they had it: and for the *Holy dayes*, *Sundayes* aswell as any other, they doe not hold themselves so strictly to them, but that the Citizens and Artificers, immediately after Divine Service betake themselves unto their labour, and domesticke busineses. And this, most probably, is the custome also of all the Churches of the *East*; as holding a Communion with the Church of *Greece*, though not subordinate thereunto: from the which Church of *Greece*, the faith was first derived unto these *Muscovites*, as before was said; and with the faith, the observation of this day, and all the other *holy dayes*, at that time in use. As for the Country people, as *Gagwinus* tells us, they seldome celebrate or observe any day at all, at lest not with that care and order as they ought to doe; saying, that it belongs onely unto *Lords* and *Gentlemen* to keepe *Holy dayes*. Last of all, for the *Habassines*, or *Ethiopian Christians*, though further off in situation; they come as neere unto the fashions of the ancient *Gracians*. Of them wee are enformed by Master *Brerewood* out of *Damiani*, that they reverence the *Sabbath*, keeping it solemne equally with the *Lords day*. *Scaliger* tells us, that they call both of them by the name of *Sabbaths*; the one the first, the other the later *Sabbath*: or in their owne language, the one *Sanbath Sachristos*, that is, *Christs Sabbath*; the other *Sanbath Judi*, or the *Jewes Sabbath*. *Bellarmino* thinks that they derived this observation of the *Saturday* or *Sabbath*, from the Constitutions ascribed to *Clemens*: which indeed frequently doe presse the observation of that day, with no lesse fervour then the *Sunday*. Of this we have already spoken. And to this *Bellarmino*

Gagwinus de  
Muscovit.

Enquiries 6.23

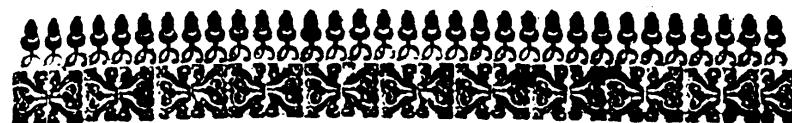
Emend. Temp.  
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ch. 17 Clem.

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was induced the rather, because that in this Country they had found authority, and were esteemed as *Apostolicall*, *Audis Ethiopes his Constitutionibus uti, ut vere Apostolicis, & ea de causa in erroribus versari, circa cultum Sabbati, & dies Dominica.* But if this be an error in them, they have many partners; and thole of ancient standing in the Church of God, as before was shewne. As for their service on the *Sunday*, they celebrate the Sacrament in the morning early, except it be in the time of *Lent*: when fasting all the day, they discharge that duty in the Evening, and then fall to meat; as the same *Scaliger* hath recorded. So having looked over all the residue of the *Christian* World, and found no *Sabbath* in the same, except onely nominall, and that aswell upon the *Saturday*, as upon the *Sunday*; it is now time, wee turned our course, and set saile for *England*: where we shall find as little of it as in other places, untill that forty yeares agoe, no more, some men began to introduce a *Sabbath* thereunto, in hope thereby to countenance and advance their other projects.

## CHAP.



## CHAP. VII.

In what estate the *Lords-day* stood in this Isle of *Brittaine*, from the first planting of religion, to the reformation.

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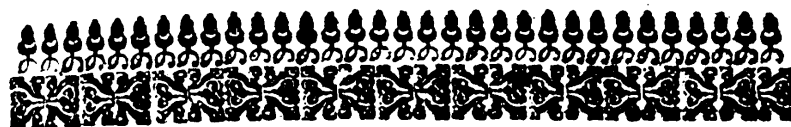
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ling of that *Act* by King Henry the eight. (12) In what estate the Lords day stood, both for the doctrine, and the practise, in the beginning of the reigne of the said King Henry.

(1)



ND now at last wee are for England, that we may see what hath beene done amongst our selves, in this particular; and thereby see the better lessoned, what wee are to doe. For as before I noted, the *Canons* of particular Churches, and edicts of particular princes, though they sufficiently declare, both what their practise and opinion was, in the present point; yet are no generall rule; nor prescript to others, which lived not in the compasse of their authority. Nor can they further binde us, as was then observed; then as they have beene since admitted into our Church, or State, either by adding them unto the body of our Canon, or imitating them in the composition of our *Acts* and statutes. Onely the *Decretals* of the Popes, the body of their Canon Law is to bee excepted: which being made for the direction and reiglement of the Church in generall, were by degrees admitted, and obeyed, in these parts of Christendome; and are by *Act* of Parliament so farre still in force, as they oppose not the prerogative royall, or the municipall lawes and statutes of this Realme of England. Now that wee may the better see, how it hath beene adjudged of here, and what hath beene decreed or done, touching the Lords day and the other holy dayes: wee will ascend as high as possible we can, even to the Church and Empire of the Britains. Of them indeed wee finde not much, and that delivered in a little; it being said of them by Beda, that in the time of Constantine they did dies festos celebrare, observe those holy dayes which were then in use: which, as before we said, were Easter, Whitsontide, the feasts of Christs Nativity, and his Incarnation, every yeere; together with the Lords day, weekly. And yet it may be thought

hist. l. 1. c. 8.

thought, that in those times, the Lords day was not here of any great account; in that they kept the feast of Easter, after the fashion of the Churches, in the Easterne parts decima quarta luna, on what day of the weeke soever: which certainly they had not done, had the Lords day obtained amongst them that esteeme, which generally it had found in the westerne Churches. And howsoever a late writer of Ecclesiastick history, endeavour to acquit the Britains of these first Ages, from the erroneous observation of that feast, and make them therein followers of the Church of Rome: yet I conceive not that his proofes come home, to make good his purpose. For where it is his purpose to prove, by computation, that that erroneous observation, came not in amongst the Britains, till 30 yeeres before the entrance of S. Austin, and his associates into this Iland; and for that end hath brought a passage out of Beda, touching the continuance of that custome: its plaine that Beda speakes not of the Brittainish, but the Scottish Christians. *Permansit autem apud eos [the Scottish-Irish Christians, as himselfe confesseth] huiusmodi observantia Paschalis tempore non pauco, hoc est usque ad annum Domini. 717. per annos 150:* which was, (as hee computes it somewhat neere the point) but 30 yeeres before the entrance of that Austin. Now for the Scots, it is apparant that they received not the faith, till the yeere of Christ 430, (not to say any thing of the time wherein they first set footing in this Iland, which was not very long before): and probably might about that time, of which Beda speakes, receive that custome of keeping Easter from the Britains, who were next neighbours to them, and a long time lived mingled with them. But for the Britains it is most certaine, that they had longer beene accustomed to that observation: though for the time thereof, whether it came in with the first plantation of the Gospell here, wee will not contend; as not pertaining to the businesse which wee have in hand. Suffice it, that the Britains anciently were observant of those publicke festivalls, which had beene generally entertained

tained in the Church of God: though for the time of celebrating the feast of *Easter*, they might adhere more unto one Church, then unto another. As for the Canon of the Councell of *Nice*, which is there alledged, *Baronius* rightly hath observed out of *Athanasius*, that notwithstanding both that *Canon*, and the Emperours *Edicts*, thereupon; *tamen etiam postea, Syrii, Cilices, & Mesopotamios, in eodem errore permansisse*, the *Syrians*, *Cilicians*, and *Mesopotamians*, continued in their former errors. And why not then the *Brittans*, which lay farther off; as well as those that dwelt so neere the then *Regall City*?

(2) Proceed wee next unto the *Saxons*, who as they first received the faith, from the Church of *Rome*; so did they therewithall, receive such institutions, as were at that time generally entertained in the *Roman Church*: the celebration of the *Lords day*, and the other *festivals*, which were allowed of and observed, when *Gregory the Great* attained the *Papedom*. And here, to take things as they lie in order, we must beginne with a narration, concerning *Westminster*, which for the prettinesse of the story I will here insert. *Sebert* the first *Christian King* of the *East Saxons*, having built that Church, unto the honour of God, and memory of *Saint Peter*, invited *Mellitus* Bishop of *London*, on a day appointed; unto the consecration of it. The night before, *S. Peter* comming to the further side, crosseth the ferrie, goes into the Church, and with a great deale of celestially musick, lights, and company, performes that office; for the dispatch of which *Mellitus* had beene invited. This done, and being waisted backe to the further side, hee gives the *ferri-man* for his fare, a good draught of fishes, onely commanding him, to carry one of them, which was the best for price and beauty, for a present, from him, to *Mellitus*; in testimony that the worke was done, to his hand already. Then telling who hee was, hee addes, that hee and his posterity, the whole race of *fishermen*, should bee long after stored with that kinde of fish: *tantum ne ultra piscari audeatis in die Dominica*, provided alwayes, that they fished no more

Anno 198.

Aldredus de Ge-  
lis Edwardi.

more upon the *Sunday*. *Aldredus* so reports the story. And though it might be true, as unto the times wherein hee lived, (which was in the declining of the twelfth Century) that *fishing* on the *Lords day* was restrained by Law: yet sure hee placed this story ill, in giving this injunction from *Saint Peter* in those early dayes, when such restraints were hardly settled; if in a Church new planted, they had yet beene spoke of. Leaving this therefore as a fable, let us next looke on *Beda*, what hee hath left us of this day, in reference to our Ancestors of the *Saxons*: and many things wee finde in him, worth our observation. Before wee shewed you, how the *Sunday* was esteemed a *festivall*, that it was judged *hereticall* to hold fasts thereon. This ordinance came in amongst us with the faith it selfe. *S. Chadd*, having a *Hist. l. 3. c. 23.* place designed him by King *Oswald*, to erect a monastery, did presently retire unto it, in the time of *Lent*: In all which time, *Dominica excepta*, the *Lords day* excepted, hee fasted constantly till the evening, as the story tells us. The like is told of *Adamannus*, one of the monastery of *Coldingham*, now in *Scotland*, (but then accounted part *Hist. l. 4. c. 25.* of the Kingdome of *Northumberland*), that hee did live in such a strict and abstemious manner, *ut nil unquam cibi vel potus, excepta die Dominica, & quinta Sabbati perciperet*; that hee did never eate nor drinke but on the *Sunday* and *Thursday* onely. This *Adamannus* lived in Anno 690. Before wee shewed you, with what profit *musicke* had beene brought into the Church of God: and hither it was brought, it seemes, with the first preaching of the *Gospel*. *Beda* relates it of *Paulinus*, that when hee was made Bishop of *Rocheſter*, which was in An. 631, he left behind him in the North one *Iames* a Deacon, *cantandi in Ecclesia peritissimū*, a man exceeding perfect in Church musicke: who taught them there that forme of singing divine service, which hee learnt in *Canterbury*. And after in the yeere 668, what time Archbishop *Theodorus* made his *Metropolitall visitation*, the Art of singing service, which was then onely used in *Kent* (for in the *North* it had not beene so settled, but that

Lib. 4. c. 2.

Bed. Eccl. hist.  
l. 4. c. 19.Ap. Lambert.  
Archaion.

that it was againe forgotten) was generally taken up over all the Kingdome. *Sonos cantandi in Ecclesia, quos catenus in Cantia tantum noverant, ab hoc tempore per omnes Anglorum Ecclesias discere coeperunt*, as that Author hath it. Before wee shewed, how Pope *Vitalianus*, anno 653. added the *Organ* to that *vocall musicke*, which was before in use in the Church of Christ. In lesse then 30 yeeres after, and namely in the yeere 679. were they introduced by Pope *Agatho*, into the Churches of the English: and have continued in the same well neere 1000 yeeres, without interruption. Before wee shewed you, how some of the greater *festivalls*, were in esteeme before the *Sunday*; and that it was so even in the *primitive times*. And so it also was in the *primitive times* of this Church of England: it being told us of *Queene Etheldreda*, that after shee had put her selfe into a monastery, she never went unto the *Bathes prater imminentibus solenniis majoribus*, but on the approach of the greater *festivalls*, such as were *Easter*, *Pentecost*, and *Christmasse*; for so I thinke hee meanes thereby *Epiphani*: as also, that unlesse it were on the greater *festivalls* she did not use to eat, above once, a day. This plainly shewes, that *Sunday* was not reckoned for a greater *festivall*; that other dayes were in opinion & esteeme above it; and makes it evident withall, that they conceived not that the keeping of the *Lords day*, was to be accounted as a part of the law of nature; or introduced into the Church, by *divine authority*, but by the same *authority* that the others were. For Lawes in these times made, wee meete with none but those of *Ina*, a *West-Saxon King*, who entred on his reigne anno 712: A Prince exceedingly devoted to the Church of *Rome*, and therefore apt inough to embrace any thing, which was there concluded. By him it was enacted, in this forme that followeth. *Servus si quid operis patravit die Dominico, ex precepto Domini sui, liber esto &c.* „ If a servant worke on the *Lords day*, by the appointment of his master, hee was to be set „ free, and his master was to forfeit 30 shillings: but if „ hee worked without such order from his master, to bee whipped,

„ whipped, or mulcted. *Liber si hoc die operetur injustus Domini sui, &c.* So if a free-man worked that day, „ without direction from his master, hee either was to „ bee made a Bond-man, or pay 60 shillings. As for the doctrine of these times, wee may best judge of that by *Beda*. First for the *Sabbath*, that hee tells us, *ad Moysen usque tempora ceterorum dierum similis erat*, In Luc. 19. was meere like the other dayes untill *Moses* time; no difference at all betweene them: therefore not institute and observed in the beginning of the world, as some teach us now. Next for the *Lords day*, that hee makes an *Apostolicall sanction* onely, no *divine commandement*; as before wee noted: and how farre *Apostolicall sanctions* binde, wee may cleere see, by that which they determined in the *Councell of Hiernusalem*. Of these two specialties, wee have spoke already.

(3) This is the most wee finde in the *Saxon Heptarchie*; and little more then this we finde in the *Saxon Monarchie*. In this wee meete with *Alured* first, the first that brought this Realme in order, who in his lawes *cap. de diebus festis & solennibus*, reckoneth up certaine dayes in which it was permitted unto *free-men* to enjoy their *festivall liberty*, as the phrase there is: *servis autem & ijs qui sunt legitima officiorum servitute astricti, non item*; but not to slaves, and such as were in service unto other men viz. the twelve dayes after Christs Nativity, *dies ille quo Christus subegit diabolum*, the day wherein our Saviour overcame the Divell; the *festivall* of Saint *Gregory*, seaven dayes before *Easter*, and as many after, the *festivall* day of Saint *Peter* and *Paul*, the weeke before our *Lady* day in harvest, *All-Hallowtide*, and the foure wednesdays in the *Ember-weeke*. Where note how many other dayes, were privileged in the selfe same manner, as the *Lords day* was; in case that bee the day then spoke of, wherein our Saviour overcame the Divell, as I thinke it is; as also that this privilege extended unto free-men onely, servants and bond-men being left in the same condition as before they were; to spend

all dayes alike in their masters busineses. This *Alured* began his reigne, anno 871. and after him succeeded *Edward*, surnamed the Elder, in the yeere 900. who in a league betweene himselfe and *Gunthrun* King of the *Danes* in *England*, did publickely on both sides prohibite, as well all markettings on the *Sunday*, as other kinde of worke whatsoeuer on the other *holy dayes*. *Datus si die Dominico quicquam fuerit mercatus, re ipsa, & Oris prater ea 12 multator; Anglus 30 solidos numerato, &c.* „ If a *Dane* bought any thing on the *Lords day*, he was to forfeit the thing bought; „ and to pay 12 *Oras*, (every *Ora* being the fifteenth part of a pound) an *Englishman* doing the like to pay 30 shillings. A *freeman* if he did any worke, *die quocunq; festo*, on any of the *holy dayes*, was forthwith to be made a *Bond-man*, or to redeeme himselfe with mony; a *bond-slave* to be beaten for it, or redeeme his beating with his purse. The master also whether that he were *Englishman* or *Dane*, if he compelled his servants to worke on any of the *holy daies*, was to answer for it. So when it had been generally received in other places to begin the *Sunday-service* on the *Eve* before, it was enacted by *K. Edgar*, surnamed the peaceable, who began his reigne, anno 959, *diem Sabbati, ab ipsa die Saturni hora pomeridiana tertia, usque in lunaris diei diluculum, festum agitari*: that the *Sabbath* should beginne on *Saturday*, at three of the clocke in the afternoone, (and not as *Foxe* relates it in his *Acts and Monuments*, at nine in the morning) and so hold on till day breake, on *Monday*. Where, by the way, though it be *dies Sabbati* in the *Latine*, yet in the *Saxon* copie, it is onely *Healde*, the *holy day*. After this *Edgars* death, the *Danes* so plagued this realme, that there was nothing settled in it either in Church or state, till finally they had wonne the *Garland*, and obtained the *Kingdome*. The first of these, *Canutus*, an heroicke Prince; of whom it is affirmed by *Malmesbury*, *omnes leges ab antiquis regibus, & maxime sub Etheldredo latas*, that hee commanded all those lawes to be observed which had been made by any of the former Kings, (and those before remem-

bred

bred amongst the rest, of which see the 42 of his *Constitutions*; especially by *Etheldred* his predecessour: and that upon a grievous mulct, to bee layed on such, who should disobey them. These are the lawes which afterwards were called *King Edwards*, *non quod ille statuerit, sed quod observarit*, not because hee enacted them, but that he caused them to bee kept. Of these more anon. Besides which Lawes so brought together, there were some others made at *Winchester* by this King *Canutus*: and amongst others, this, that on the *Lords day* there should be no marketting, no Courts, or publicke meetings of the people for civill busineses: as also that all men abstaine from hunting, and from all kind of earthly work. Yet was there an exception too, *nisi flagitante necessitate*, in cases of necessity, wherein it was permitted both to buy and sell, and for the people to meet together in their Courtes. For so it passeth in the Law. *Die Dominico mercata concelebrari, populive conventus agi, nisi flagitante necessitate planissime vetamus: ipso prater ea die sacrosancto à venatione, & opere terreno prorsus omni, quisque abstinere*. Not that it is to be supposed, as some would have it, that he intèded *Sunday* for a *Sabbath day*. For entring on the *Crown* an. 1017, he did no more then what had formerly been enacted by *Charles the Great*, and severall Councils after him; none of which dreamed of any *Sabbath*. Besides it is affirmed of this *Canutus*, by *Otho Frisingensis*, that in the yeere 1027, he did accompany the Emperour *Conrade* at his coronation on an *Easter day*; which questionlesse hee would not have done, knowing those kinde of pompes to be meere civill, & to have in them much of ostentation; had he intended any *Sabbath*, when he restrained some works on *Sunday*. But to make sure worke of it, without more adoe, the lawes by him collected, which we cal *S. Edwards*, make the matter plaine: where *Sunday* hath no other privilege then the other feasts; & which is more, is ranked below the. The law is thus entituled, *De temporibus & diebus pacis Domini Regis*: the text as followeth. *Ab adventu Domini usq; ad octavam Epiphaniae, pax Dei & Ecclesiae per omne regnum, &c.* From Advent to the

Leg. 14. 15.

Lib. 6. c. 29.

Reg. de Hoveden. in Henrico secundo.

Octaves

„*Slaves* of *Epiphanie*, let no mans person be molested, nor no  
 „ suite pursued: the like from *Septuagesima*, to *Low-sunday*;  
 „ and so from *holy thursday* to the next *Sunday* after *Whit-*  
 „ *sontide*. *Item omnibus Sabbatis ab hora nona usq; ad diem*  
 „ *Lune &c.* the like on *Saturdayes* from three in the after-  
 „ noone untill *munday* morning; as also on the *Eves* of the  
 „ *Virgin Mary*, *S. Michael*, *S. Iohn the Baptist*, all the  
 „ *holy Apostles*; of such particular *Saints* whose festivalls are  
 „ published in the Church on the *Sunday* mornings; the  
 „ *Eve* of *All Saints* in November, from three of the Clock,  
 „ till the solemnity be ended. As also that no Christian be  
 „ molested, going to Church for his devotiōs, or returning  
 „ thence: or travelling to the dedicatiō of any new erected  
 „ Church, or to the Synods, or any publicke chapter meet-  
 „ ing. Thus was it with the *Lords day*, as with many others,  
 in *S. Edwards Lawes*; which after were confirmed and ra-  
 tified by King *Henry* the second, after they had long beene  
 neglected.

(4) Now goe wee forwards to the *Normans*, and let us  
 see what care they tooke about the sanctifying of the *Lords*  
*day*; whether they either tooke or meant it for a *Sabbath*.  
 And first beginning with the reigne of the first six Kings,  
 wee finde them times of action, and full of troubles, as it  
 doth use to bee in unsetled states: no Law recorded to bee  
 made touching the keeping of this day; but many actions  
 of great note to bee done upon it. These wee will ranke  
 for orders sake under these 5 heades: 1 *Coronations*, 2 *Sy-*  
*nods Ecclesiasticall*, 3 *Councells of Estate*, 4 *Civill busi-*  
*nesse*, and 5 *battailes* and assaults; which we shall summe  
 up briefly in their place and time. And first for *Coronati-*  
*ons*, which as before I said, are mixt kinde of actions, com-  
 pound of sacred and of civill; *William*, surnamed *Rufus*,  
 was crowned at *Canterbury* by Archbishop *Lanfranke*, the  
 25 of Sept. being *Sunday*; anno 1087. So was King *Steven*,  
 the 21 of Decemb. being *Sunday* too, anno 1135. On *Sun-*  
*day* before *Christmasse* day was *Henry* the second crowned  
 at *London*, by Archbishop *Theobald*. anno 1155: and on  
 the

the *Sunday* before *Septuagesima*, his daughter *Joane* was, at  
*Palermo*, crowned Queene of *Sicile*. Of *Richard* the first  
 it is recorded, that hoyling saile from *Barbesfet* in *Nor-*  
*mandie*, hee arrived safely here upon the *Sunday*, before our  
*Lady day* in harvest: whence setting towards *London*,  
 there met him his Archbishops, Bishops, Earles, and  
 Barons, *cum copiosa militum multitudine*, with a great mul-  
 titude of Knightly ranke; by whose advise and Counsaile he  
 was crowned on a *Sunday*, in September following, anno  
 1189: and after crowned a second time on his returne from  
 thraldome and the holy Land, anno 1194. on a *Sunday* too.  
 The royall & magnificent forme of his first coronation, they  
 who list to see, may finde it most exactly represented in *Rog.*  
*de Houden*. And last of all King *Iohn*, was first inaugurated  
 Duke of *Normandie*, by *Walter* Archbishop of *Roane*, the  
*Sunday* after *Easter day*, anno 1200: and on a *Sunday* after  
 crowned King of *England*, together with *Isabell* his  
 Queene, by *Hubert* at that time Archbishop of *Canterbury*.  
 For Synods next, an. 1070 a Councell was assembled at *Win-*  
*chester*, by the appointement of King *William* the first, and  
 the consent of *Alexander* then Pope of *Rome*, for the de-  
 grading of *Stigand* Archbishop of *Canterbury*: and this up-  
 on the *Sunday* next after *Easter*. And wee finde mention of  
 a Synod called by *Richard* Archbishop of *Canterbury*. Anno  
 1175. the *Sunday* before *holy thursday*: *ad quod concilium*  
*venerunt fere omnes Episcopi & Abbates Cantuariensis dia-*  
*ceseos*; where were assembled almost all the Bishops and  
 Abbats of the whole Province. For Councells of *Estate*,  
 there was a solemne meeting called on *Trinity Sunday*, anno  
 1143, in which assembled *Maud* the Empreffe, and all the  
 Lords which held her partie; where the Ambassadors from  
*Anjou* gave up their account: and thereupon it was con-  
 cluded, that the Earle of *Gloucester* should bee sent thither  
 to negotiate his sisters businesse. So in the yeere 1185, when  
 some Embassadors from the East, had offered to King *He-*  
*ry* the second, the Kingdome of *Hierusalem*; the King de-  
 signed the first *Sunday* in Lent for his day of answer. Upon  
 which

which day there met at London, the King, the Patriarke of Hierusalem, the Bishops, Abbats, Earles, and Barons of the Realme of England; as also William King of Scotland, and his brother David, with the Earles and Barons of that countrey: & *habito inde cum deliberatione concilio &c.* and then and there upon mature deliberation, it was concluded, that though the King accepted not the title, yet he would give his people leave, to put themselves into the action, and take up the Crosse. For civill businesse of another nature, we find it on record that on the fourth Sunday in Lent, next following, the same King Henry Knighted his Sonne John, and sent him forthwith into Ireland: Knighthood at those times being farre more full of ceremonie, then now it is. Which being but a preparation to warre and military matters, leades us unto such battailes, as in these times were fought on Sunday. Of which wee finde it in our Annalls, that in the yeere 1142. upon a Sunday being Candlemasse day, King Stephen was taken prisoner at the battaile of Lineolne: as also that on Holy-Crosse day next after, being Sunday too, Robert Earle of Gloucester Commander of the adverse forces, was taken prisoner at the battaile of Winchester. So reade wee that on Sunday the 25 of August anno 1173. the King of France besieged and forced the Castle of Dole in Brittain, belonging to the King of England: as also that on Sunday the 25 of September anno 1198. King Richard tooke the Castle of Curceles, from the King of France. More of this kinde might bee remembred, were not these sufficient, to shew how anciently it hath been the use of the Kings of England, to create Knights, and hold their Councells of estate, on the Lords day, as now they doe. Were not the others here remembred, sufficient to let us know, that our progenitours did not thinke so superstitiously of this day, as not to come upon the same unto the crowning of their Kings, or the publicke Synods of the Church; or if neede were, and their occasions so required it, to fight as well on the Lords day, as on any other. Therefore no Lords day Sabbath hitherto, in the Realme of England,

(5) Not

(5) Not hitherto indeed. But in the Age that followed next there were some overtures thereof, some strange preparatives to begin one. For in the very entrance of the 13 Age, Fulco, a French Priest, and a notable hypocrisie, as Reg de Hovden. our King Richard counted him and the story proves, lighted upon a new Sabbatarian fancy; which one of his associates, Eustathius Abbat of Flay, in Normandie, was sent to scatter here in England: but finding opposition to his doctrine, hee went backe againe the next yeere after, being 1202, hee comes better fortified, preaching from towne to towne, and from place to place, *ne quis forum rerum venalium diebus Dominicis exerceat*, that no man should presume to market on the Lords day. Where by the way we may observe, that notwithstanding all the Canons and Edicts before remembred in the first Chapter of this booke, and the third Section of this Chapter, the English kept their marketts on the Lords day, as they had done formerly, as neither being bound to those which had beene made by forraine states; or such as being made at home, had long before beene cut in peeces by the sword of the Norman Conqueror. Now for the easier bringing of the people to obey their dictates: they had to shew, a warrant sent from God himselfe, as they gave it out. The title this, *Mandatum sanctum Dominica diei quod de caelo venit in Hierusalem, &c.* An holy mandat touching the Lords day, which came downe from Heaven, unto Hierusalem, found on Simeons Altar in Golgotha, where Christ was Crucified for the sins of all the world: which lying there three dayes, and as many nights, strooke with such terrour all that saw it, that falling on the ground they besought Gods mercy. At last the Patriarch, and Akarias the Archbishop (of whom I know not whence) ventured to take into their hands that dreadfull letter, which was written thus. Now wipe your eyes and looke a while on the Contents, which I shall render with as much brevity, as the thing requires. *Ego Dominus qui precepi vobis ut observaretis diem sanctum Dominicum, & non custodistis eum &c.* I am the Lord which



„ which hath commanded to keepe holy the *Lords day*,  
 „ and you have not kept it, neither repented of your  
 „ finnes, &c. I caused repentance to bee preached unto  
 „ you, and you believed not. Then sent I *Pagans* amongst  
 „ you, &c. and because you did not keepe the *Lords day*  
 „ holy, I punished you a while with famine, &c. There-  
 „ fore I charge you all, that from the ninth houre on the  
 „ *saturday*, untill *Sunne-rising* on the *monday*, no man pre-  
 „ sume to doe any worke, but what is good; or if hee doe,  
 „ that hee repent him of the same. Verily I say and sweare  
 „ unto you by my Seate and Throne, and by the *Cherubims*  
 „ that keepe my seate, that if you doe not harken to this  
 „ my Mandat, I will no more send to you any other Epi-  
 „ ste; but I will open the heavens, and raine upon you  
 „ stones, and wood and scalding water, &c. This I avow,  
 „ that you shall dye the death, for the *Lords day* and other  
 „ festivalls of my *Saints*; which you have not kept: and I  
 „ will send amongst you beasts with the heades of Lyons,  
 „ and the haire of women, and the tayles of Camels; and  
 „ they shall eat you and devoure you. There is a great  
 „ deale more of this wretched stuffe: but I am weary of abusi-  
 „ ng both my paines and patience. Onely I cannot chooſe  
 „ but wish, that those who have enlarged their *Lords day*  
 „ *Sabbath* to the same extent, would either shew us some  
 „ such letter, or bring us any of the miracles which hereafter  
 „ follow: or otherwise bee pleased to lengthen out the festi-  
 „ vals of the *Saints* in the selfe same manner, as by this good-  
 „ ly Script they are willed to doe.

(6) But to proceed, the said *Eustathius* thus furnished,  
 and having found but ill successe, the former yeere, in the  
 Southerne parts, where hee did *Anglia Prælatos prædicati-*  
*one sua molestare*, disturbed the Prelates by his preachings;  
 as my Author hath it; hee went up to *Torke*. There did hee  
 preach his doctrines, and absolve such as had offended:  
 conditioned that hereafter they did shew more reverence  
 unto the *Lords day*, and the other *holy dayes*, doing no ser-  
 vile works upon them; *nec in diebus Dominicis exercerent*  
*forum*

*forum rerum venalium*, particularly, that on the *Lords day*  
 they should hold no marketts. The people hereunto assen-  
 red, and promised they would neither buy nor sell on the  
*Lords day*, *nisi forte cibum & potum prætereuntibus*, excep-  
 ting meate and drinke to passengers. Whereby it seemes,  
 that notwithstanding all this terrour, men were permitted  
 yet to travaile on the *Lords day*, as they had occasion.  
 This comming to the notice of the King, and Councell, my  
 men were all fetched up; such specially *qui in diebus Do-*  
*minicis forum rerum venalium dejecerant*, which had di-  
 sturbed the marketts, and overthrowne the boothes and  
 merchandise on the *Lords day*: and made to fine unto the  
 King, for their misdemeanour. Then were they faine to  
 have recourse to pretended miracles. A Carpenter making  
 a wooden pinne, and a woman making up her webbe, both  
 after three on *Saturday*, in the afternoone; are suddenly  
 smitten with the Palsey. A certaine man of *Nafferton*, ba-  
 king a cake on *Saturday* night, and keeping part untill the  
 morrow, no sooner brake it for his breakfast, but it gushed  
 out blood. A Miller of *Wakefield*, grinding Corne on *Sa-*  
*urday* after three of the clocke, instead of meale, found his  
 binne full of blood: his mill-wheele standing still of its  
 owne accord. One or two more there are of the same edi-  
 tion. And so I thinke is that related in the *Acts and Mo-*  
*numents*, out of an old booke entituled *de Regibus Ang-*  
*lie*; which, now I am fallen upon these fables, shall bee  
 joyned with them. „ *King Henry the second*, saith the story,  
 „ being at *Cardiffe* in *Wales*, and being to take horse, there  
 „ stood a certaine man by him having on him a white coate,  
 „ and being barefoote, who looked upon the King, and  
 „ spake in this wise. Good old King, *Iohn Baptist* and  
 „ *Peter* straightly charge you, that on the *Sundaies* through-  
 „ out all your dominions, there bee no buying or selling  
 „ nor any other servile businesse, (those onely except  
 „ which appertaine to the preparation of meat and drinke:)  
 „ which thing if thou shalt observe, whatsoever thing thou  
 „ takest in hand, thou shalt happily finish. Adding withall,  
 „ that

Houedem.

„ that unlesse he did these things, and amend his life, hee  
 „ should heare such newes within the twelve moneth, as  
 „ would make him mourne till his dying day. But to con-  
 clude, what was the issue of all this, this terrible letter, and  
 forged miracles? That the historian tells us with no small  
 regreate, informing us that notwithstanding all these mi-  
 racles, whereby God did invite the people to observe this  
 day: *populus plus timens regiam potestatem, quam divinam*,  
 the people fearing more the Kings power, then Gods, retur-  
 ned unto their marketting, as before they did.

(7) I say that the historian tells it with no small re-  
 greate; for in that passionate discontent he had said before,  
 that *inimicus humani generis*, the Divell enjoying the pro-  
 ceedings of this holy man so farre so possessed the King and  
 the Princes of darkenesse (so hee calls the Councell) that  
 they forthwith proceeded against them who had obeyed  
 him. Which makes me thinke, that this *Eustathius* was a  
 familiar of the Popes, sent hither for the introducing of  
 those restraints, which had been formerly imposed on most  
 parts of *Christendome*; though here they found no enter-  
 rainement; the Popes had found full well how all their just-  
 lings had succeeded hitherto with the Kings of England, of  
 the Norman race: and therefore had recourse to their won-  
 ted arts, by prodigies and miracles to insnare the people,  
 and bring them so unto their bent. And this I doe the ra-  
 ther thinke, because that in the following yeere, *Anno*  
*1203*, there was a *Legate* sent from Rome, to *William* King  
 of Scots, with severall presents, and many indulgences.  
*Que quoniam grato accepit animo, eodem concilio approbante*  
 „ *decretum est*, &c. Which hee accepting very kindly, it  
 „ pleased him with the approbation of his Parliament at  
 „ that time assembled, to passe a Law, that *Saturday* from  
 „ twelve at noone should bee counted holy; and that no  
 „ man should deale in such worldly busineses, as on  
 „ the feast-dayes were forbidden. As also that at the  
 „ sounding of the bell, the people should bee busied only  
 „ about holy actions, going to sermons, hearing the *Vespers*

HeB. Boet. lib.  
23.

20 or

„ or the Evensong: *idq; usq; in diem Luna facerent*, and that  
 „ they should continue thus untill munday morning; a pe-  
 „ nalty being layed on those who should doe the contrary.  
 So passed it then, and in the yeare *1214*, some eleven yeares  
 after, it was enacted in a Parliament at *Seone*, under *Alex- Lex aquarum*  
*xander* the third King of the Scots, that none should fish in *cap. 16. §. 2.*  
 any waters, *a die Sabbati post vespertas usq; ad diem lune*  
*post ortum solis*, from Saturday after Evening prayer, untill  
 Sunne-rising on the munday. This after was confirmed in  
 the first Parliament of King *James* the first; and is to this  
 day called the *Saturdaies Slop*. So easily did the Popes pre-  
 varle with our now friends of *Scotland*; that neither miracle,  
 nor any speciall packet from the Court of Heaven, was  
 accounted necessary.

(8) But here with us in *England* it was not so, though  
 now the Popes had got the better of King *Iohn*, that unhap-  
 py Prince; and had in *Canterbury* an Archbishop of their  
 owne appointment, even that *Steven Langton*, about whom  
 so much strife was raised. Which notwithstanding, and that  
 the King was then a *Minor*, yet they proceeded here with  
 great care and caution; and brought the holy dayes into or-  
 der, not by command or any *Decretall* from Rome, but by *Ap. Lindwood.*  
 a councell held at *Oxford*, *Anno 1222*: where amongst o-  
 ther ordinances tending unto the government of the  
 Church, the holy dayes were divided into these three  
 rankes. In the first ranke were those, *que omni venerati-  
 ne servanda erant*, which were to bee observed with all re-  
 verence and solemnity: of which sort were *omnes dies Do-  
 minici, &c.* all *Sundayes* in the yeere, the feast of *Christs*  
*Nativity*, together with all others now observed in the  
 Church of *England*: as also all the festivalls of the *Virgin*  
*Mary*, excepting that of her *Conception* which was left at  
 large; with diverse which have since beene abrogated. And  
 for conclusion, *festum dedicationis cujuslibet Ecclesie in sua*  
*parochia*, the *Wakes*, or *feasts* of dedication of particular  
 Churches, in their proper parishes, are there determined to  
 bee kept with the same reverence and solemnity, as the

P p

Sundayes

Sundayes were. Nor was this of the *Wakes* or feasts of dedication any new devise; but such as could pleade a faire original from the Councell held in *Mentz*, anno 813. If it went no higher. For in a Catalogue there made of such principall feasts, as annually were to be observed; they reckon *dedicationem templi*, the consecration feast; or wake, as wee use to call it; and place it in no lower ranke, in reference to the solemnity of the same, then *Easter*, *Whitsontide* and the rest of the greater festivalls. Now in those *Wakes* or feasts of dedication were either held upon the very day on which; or the Saints day to which, they had first been consecrated. But after finding that so many holy dayes brought no small detriment to the commonwealth, it came to passe, that generally these *Wakes* or feasts of dedication were respited untill the Sunday following, as wee now observe them. Of the next ranke of feasts in this Councell mentioned, were those, which were by Priest and Curate to be celebrated most devoutly, with all due performances; *minoribus operibus servilibus, secundum consuetudinem loci, illis diebus interdittis*, all servile workes of an inferiour and lesse important nature, according to the custome of the place, being layd aside. Such were Saint *Fabian* and *Sebastian*, and some twenty more, which are therein specified; but now out of use: and amongst them, the festivall of Saint *George* was one, which after in the yeere 1414, was made by *Chicheley* then Archbishop, a *Majus duplex*, and no lesse solemnly to be observed then the feast of *Christmasse*. Of the last ranke of feasts, were those in quibus post missam opera rusticana concedebantur, sed antequam non, wherein it was permitted that men might after Masse, pursue their Countrey businesse, though not before: and these were onely the *Ostaves* of *Epiphanie*, and of *Iohn the Baptist*, and of Saint *Peter*, together with the translations of Saint *Benedict*, and Saint *Martin*. But yet it seemes that on the greater festivalls, those of the first ranke, there was no restraint of tillage, and of shipping, if occasion were; and that necessity did require; though on those dayes, Sundayes and all before re-

membered.

membered, there was a generall restraint of all other works. For so it standeth in the title, prefixt before those festivalls: *hec sunt festa, in quibus, prohibitis aliis operibus, conceduntur opera agricultura & carrucarum*. Where, by the way, I have translated *carrucarum*, shipping: the word not being put for plough or Cart, which may make it all one, with the word foregoing; but for shippes and sayling. *Carruca*, signifieth a shippe of the greater burden, such as to this day wee call *Carrells*; which first came from hence. And in this sense the word is to be found in an Epistle writ by *Gildas*, *Illis ad sua remeantibus emergunt certatim de Carruchis, quibus sunt trans Seyticam vallem aucti*. So then, as yet, tillage and sayling were allowed of on the Sunday, if, as before I said, occasion were, and that necessity so required. Of other passages considerable in the reigne of K. *Henry* the third, the principall to this point and purpose, are his owne coronation, on *Whitsunday*, anno 1220, two yeeres before this Councell; which was performed with great solemnity and concourse of people. Next, his bestowing the order of Knighthood on *Richard de Clare*, Earle of *Gloucester*, accompanied with forty other gallants of great hopes and spirit, on *Whitsunday* too, anno 1245; and last of all, a Parliament assembled on *mid-lent Sunday*, *Parliamentum generalissimum*, the Historian calls it, the next yeere after.

(9) This was a faire beginning, but they staid not here. For after in a Synod of Archbishop *Isippes*, (he was advanced unto that see anno 1249.) it was decreed *de fratre nostrorum consilio*, with the assent and counsaile of all the Prelates then assembled, that on the principall feasts hereafter named, there should be generally a restraint through all the Province, *ab universis servilibus operibus etiam reipubl. utilibus*, even from all manner of servile works, though otherwise necessary to the Commonwealth. This generall restraint, in reference to the Sunday was to beginne on Saturday night, *ab hora diei Sabbati vespertina*, as the Canon goes, not a minute sooner: and that upon good reason too, *ne Iudaica superstitionis participes videamur*.

Math. Westm.  
naster.

Lindw. l. 2. tit.  
de feriis.

mir, lest if they did beginne it sooner, (as some now would have us) they might bee guilty of a *Jewish* superstition. The same to bee observed in such other feasts, *qua suas habent vigiliis*, whose *Eves* had formerly beene kept. As also that the like restraint should bee observed, upon the feast of *Christmasse*, *S. Steven*, *S. Iohn*, &c. and finally on the *Wakes*, or *dedication feasts* which before we spake of. Now for the workes before prohibited, though necessary to the Commonwealth; as wee may reckon *husbandry*, and all things appertayning thereunto; so probably wee may reckon *lawdayes*, and all publicke sessions in Courts of Iustice; in case they had not beene left off in former times, when as the *Judges* generall being of the *Clergy*, might in obedience to the *Canon-law*, forbear their sessions on those dayes, the *Lord day* especially. For as our Sages in the law have resolved it generally, that day is to be exempt from such businesse, even by the *Common law*; for the solemnity thereof, to the intent that people may apply themselves to prayer, and Gods publicke service. Particularly, *Fitz-herbert* tells us, that no plea shall bee holden *Quindena Pasche*, because it is alwayes on the *Sunday*, but it shall be holden *crastino quindena pasche*, on the morrow after. So *Iustice Dyer* hath resolved, that if a writ of *scire facias* out of the *Common pleas*, beare *Tuesday on a Sunday*, it is an error, because that day is not *dies juridicus in Banco*. And so it is agreed amongst them, that on a fine levied with *Proclamations* according to the Statute of *King Henry the seventh*, if any of the *Proclamations* be made on the *Lords day*, all of them are to be accounted *erroneous Acts*. But to returne unto the *Canon* where before wee left, however that *Archbishop Langton* formerly, and *Islip* at the present time, had made these severall restraines from all *for vile labours*: yet they were far enough from intertaining any *Jewish* fancy. The *Canon* last remembred, that of *Simon Islip*, doth expresse as much. But more particularly and punctually wee may finde what was the judgement of these times, in a full declaration of the same, in a Synod at *Dunelm*, wheretime *John Peckam* was Arch-

Finis of the law.  
l. 1. c. 3.

Nat. Brevium  
fol. 17.  
1 Eliz. p. 168.

*Archbishop*, which was in anno 1280. It was thus determined. *Sciendum est quod obligatio ad feriandum in Sabbato legali expiravit omnino, &c.* It is to bee understood, that all manner of obligation of resting on the *legall Sabbath*, as was required in the *Old Testament*, is utterly expired with the other ceremonies. And it is now sufficient in the *New Testament*, to attend Gods service upon the *Lords dayes*, and the other *holy dayes*, *ad hoc Ecclesiastica auctoritate deputatis*, appointed by the Church to that end and purpose. The manner of sanctifying all which dayes, *non est sumendus à superstitione Judaica, sed à Canonis institutis*, is not to bee derived from any *Jewish* superstition, but from the *Canons* of the Church. This was exact and plaine inough; and this was constantly the doctrine of the Church of *England*. *Iohannes de Burgo*, who lived about the end of *K. Henry the sixt*, doth almost word for word resolve it so, in his *Pupilla oculi*, part, 10. c. 11. D.

Lindw. l. 1. tit.  
de offic. Archie-  
presb.

(10) Yet finde we not in these restraints, that *Marketting* had beene forbidden, either on the *Lords Day*, or the other *holy dayes*; and, indeed, it was not; that came in afterwards by degrees, partly, by Statutes of the Realme, partly, by *Canons* of the Church; not, till all Nations else had long layd them downe. For in the 28. of *King Edward the third*, cap. 14. it was accorded and established, that *Shewing of Wools shall be made at the Staple every day of the weeke, except the Sunday and the solemn Feasts in the yeere*. This was the first restraint in this kind with us here, in *England*; and this gives no more privilege to the *Lords Day*, than the *solemne Festivals*. Nor was there more done in it, for almost an hundred yeeres; not, till the time of *Henry the sixt*, anno 1444. what time, *Archbishop Stafford* decreed throughout his Province, *ut nundina & emporia in Ecclesiis, aut Cemiteriis, diebusque Dominicis atque Festis, praterquam tempore messis, non teneantur*; that *Faires and Markets* should no more be kept in *Churches* and *Church-yards*, or on the *Lords dayes* or the other *holy dayes*, except in time of *harvest* onely. If in that time they

Antiq. Brit. in  
Stafford.

Fabians Chronicle.

28. H. 6. c. 16.

might bee suffered, then certainly in themselves they were not unlawfull on any other; further then as prohibited by the higher powers. Now that which the Archbishop had decreed throughout his Province, *Caistor* Lord Major of London, attempted to exceed within that cittie. For in this yeere, saith *Fabian*, (anno 1444) an Act was made by authority of the common Councell of London, that upon the Sunday should no manner of thing within the franchise of the City bee bought or sold, neither viſtuall, nor other thing: nor none Artificer should bring his ware unto any man to be worne, or occupied, that day; as Taylers garments, and Cordwayners shooes; and so likewise all other occupations. But then it followeth in the story, the which ordinance held but a while: inough to shew by the successe, how ill it doth agree with a Lord Maior, to deale in things about the Sabbath. Afterwards in the yeere 1451, which was the 28 of this *Henries* reigne, it pleased the King in Parliament, to ratifie what before was ordered by that Archbishop; in this forme that followeth. **Considering the abominable injuries and offenses done to Almighty God, and to his Saints alwayes apders and singular assistants in our necessities, by the occasion of faires and marketts upon the ir high and principall feasts; as, in the feast of the Ascension of our Lord, in the day of Corpus Christi, in the day of Whitsunday, Trinity Sunday, and other Sundayes; as also in the high feast of the assumption of our Blessed Lady, the day of All Saints, and on Good Friday, accustomably and miserably holden and used in the Realme of England, &c. our Soberaigne Lord the King, &c. hath ordained that all manner of faires and marketts on the said principall feasts, and Sundayes, and Good Friday, shall cleerly cease, from all shewing of any goods and merchandises, necessary viſtuall onely except, (which yet was more then was allowed in the City-Act) upon paine of forfeiture of all the goods aforesaid to the Lord of the franchise or liberty, where such goods be or shall be shewed, contrarie to this ordinance; the four Sundayes in harvest except, Which cause or reservation,**

tion, sheweth plainly that the things before prohibited, were not esteemed unlawfull in themselves: as also that this law was made, in confirmation of the former order of the Arch-bishop, as before was said. Now on this law, I finde two resolutions made, by my Lords the Iudges. First Justice *Brian* in the 12 of King *Edward* the fourth, declared, that no sale made upon a Sunday, though in a fayre or market overt, (for markets, as it seemeth, were not then quite layed downe; though by law prohibited) shall bee a good sale to alter the property of the goods. And *Plydon* in the time of Queene *Elizabeth* was of opinion, that the Lord of any faire or market kept upon the Sunday contrary to the statute, may therefore be endited for the King or Queene, either at the Assises, or generall Gaole delivery, or quarter Sessions within that County. If so, in case such Lord may bee endited for any fayre or market kept upon the Sunday, as being contrary to the Statute: then by the same reason may hee bee endited, for any fayre or market kept on any of the other holy dayes, in that Statute mentioned.

(11.) Nor staied it here. For in the 1465, which was the fourth yeere of King *Edward* the fourth, it pleased the King in Parliament, to enact, as followeth. **Our Soberaigne Lord the King, &c. hath ordained and established, that no Cordwainer or Cöbler, within the City of London, or within three miles of any part of the said City, &c. doe upon any Sunday in the yere, or on the feasts of the Ascension or Nativity of our Lord, or on the feast of Corpus Christi, sell or command to be sold any shooes, huseans (i.e. bootes) or Galoches; or upon the Sunday or any other of the said Feasts, shall let or put upon the feete or legges of any person any shooes, huseans, or Galoches, upon paine of forfeiture and losse of 20 shillings, as often as any person shall doe contrary to this ordinance. Where note, that this restraint was onely for the City of London, and the parts about it; which shewes that it was counted lawfull in all places else. And therefore there must bee some particular motive, why this restraint was layd on those of London onely; either**

their insolencies, or some notorious neglect of Gods publicke service: the *Gentle craft* had otherwise beene ungently handled, that they of all the tradesmen in that populous city, should bee so restrained. Note also, that in this very Act, there is a reservation or indulgence for the inhabitants of S. Martins le Grand, to doe as formerly they were accustomed, the said Act or Statute notwithstanding. Which very clause did after move King Henry the eight to repeale this statute, that so all others of that trade might bee free, as they: or as the very words of the statute are, that to the honour of almighty God, all the Kings subjects might be hereafter at their liberty, as well as the inhabitants of S. Martins le Grand. Now where it seemeth by the proeme of the Statute 17 of this King Edward. 4. c. 3. that many in that time did spend their holy dayes, in dice, quoyes, tennis, bowling, and the like unlawfull games, forbidden (as is there affirmed) by the Lawes of the Realme; which said unlawfull games are thereupon prohibited, under a certaine penaltie in the Statute mentioned: It is most manifest that the prohibition was not in reference to the time, Sandayes or any other holy dayes; but only to the Games themselves, which were unlawfull at all times. For publicke actions in the times of these two last Princes, the greatest were the battailles of Tonton, and Barnet; one on Palm-Sunday, and the other on Easter day: the greatest fields that ever were fought in England. And in this State things stood till King Henry the eight.

(12). Now for the doctrine and the practise of these times, before King Henry the eight, and the reformation; wee cannot take a better view then in John de Burgo, Chancellour of the University of Cambridge, about the latter end of King Henry the sixt. First doctrinally hee determineth, as before was said, that the Lords day was instituted by the authority of the Church, and that it is no otherwise to bee observed, then by the Canons of the Church wee are bound to keepe it. Then for the name of Sabbath, that the Lords day, & qualibet dies status ad divinam culturam, and eve-

14 & 15 of H.  
8. cap. 9.

Pupilla Oculi p.  
10. 6. 11. D.

Id. ib. 5.

ry day appointed for Gods publicke service, may bee so entitled, because in them wee are to rest from all servile works: such as are arts mechanicke, husbandry, Law-daies, and going to marketts, with other things *quæ ab Ecclesia determinantur*, which are determined by the Church. Lastly, *Id. pars. 9. cap.* that on those dayes, *insistendum est orationibus, &c.* Wee must bee busied at our prayers, the publicke service of the Church, in hymnes, and in spirituall songs, and in hearing Sermons. Next practically for such things as were then allowed of, he doth sort them thus. First generally, *Non tamen prohibentur his diebus facere quæ pertinent ad providentiam necessariorum, &c.* We are not those dayes restrained from doing such things as conduce to the providing of necessities either for our selves or for our neighbours: as in preserving of our persons, or of our substance; or in avoiding any losse that might happen to us. Particularly next, *si in- Id. ib. 7c* centibus, &c. In case our Corne and hay in the fields abroad, be in danger of a tempest, wee may bring it in, yea though it be upon the Sabbath. Butchers and victualers, if they make ready on the holy dayes, what they must sell the morrow after, either in open market, or in their shops; in case they cannot dresse it on the day before, or being drested they cannot keep it: *non peccant mortaliter*, they fall not by so doing, into mortall sinne. *vectores mercium, &c.* Carriers *Id. ib. L* of wares, or men, or victualls, unto distant places, in case they cannot doe it upon other daies without inconvenience, are to bee excused. Barbers and Chirurgions, Smithes or Farriers, if on the holy dayes they doe the works of their daily labour, especially *propter necessitatem eorum quibus Id. ib. M* servant, for the necessities of those who want their helpe; are excusable also, but not in case they doe it chiefly for desire of gaine. Messengers, Posts and Travellers, that tra- *Id. ib. N* vaille, if some speciall occasion bee, on the holy dayes; whether they doe it for reward, or not; *non audeo condemnare*, are not at all to bee condemned. As neither Millers, which doe grinde either with water-mills, or wind-mills, and so can doe their worke without much labour; but they may keepe

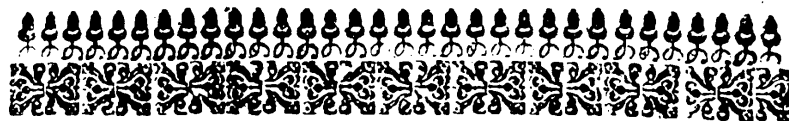


Ja. ib. 0.

Ja. ib. 2.

keepe the custome of the place in the which they live, not being otherwise commanded by their Ordinaries: *secus si tractu iumentorum multuram faciunt*; but if it be an horse-mill, then the case is altered. So buying and selling on those dayes, in some present exigent, as the providing necessary victuals for the day, was not held unlawfull: *dum tamen exercentes ea non subtrahunt se divinis officiis*, in case they did not thereby keepe themselves from Gods publicke service. Lastly for *recreations*, for *dancing* on those dayes, hee determines thus: that they which *dance* on any of the *holy dayes*, either to stirre themselves, or others, unto *car-nall lusts*, commit *mortall sinne*; and so they doe, saith hee, in case they doe it *any day*. But it is otherwise, if they *dance* upon honest causes, and no naughty purpose; and that the persons be not by law restrained. *Choreas ducentes, maxime in diebus festis, causa incitandi se, vel alios, ad peccatum mortale, peccant mortaliter: & similiter si in profectis diebus hoc fiat: secus si hoc fiat ex causa honesta, & intentione non corrupta, & a persona, cui talia non sunt prohibita*. With which determination I conclude this Chapter.

CHAP.



## CHAP. VIII.

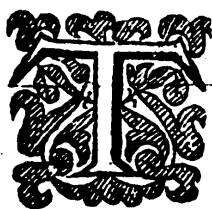
The story of the *Lords-day*, from the reformation of Religion, in this Kingdome, till this present time.

(1) The doctrine of the Sabbath and the Lords day, delivered by three severall Martyrs, conformably to the judgement of the Protestants before remembered. (2) The Lords day, and the other holy dayes, confessed by all this Kingdome, in the Court of Parliament, to have no other ground, then the authority of the Church. (3) The meaning and occasion of that clause in the Common prayer booke, Lord have mercy upon us, &c. repeated at the end of the fourth Commandment. (4) That by the Queenes Injunctions, and the first Parliament of her reigne, the Lords day was not meant for a Sabbath day. (5) The doctrine in the Homilies delivered, about the Lords day, and the Sabbath (6) The summe and substance of that Homily; and that it makes not any thing for a Lords day Sabbath. (7) The first originall of the New Sabbath Speculations, in this Church of England; by whom, and for what cause invented (8) Strange and most monstrous Paradoxes, preached on occasion of the former doctrines; and of the other effects thereof. (9) What care was taken of the Lords day in King James his reigne; the spreading of the doctrines: and of the Articles of Ireland.

(10) The

(10) *The Iewish Sabbath set on foote: and of King James his declaration about lawfull sports, on the Lords day.* (11) *What tracts were writte and published in that Princes time, in opposition to the doctrines before remembred.* (12) *In what estate the Lords day and the other holy dayes have stood in Scotland, since the reformation of Religion in that Kingdome.* (13) *Statutes about the Lords day, made by our present Sovereigne; and the misconstruing of the same: His Majesty reviveth and enlargeth the declaration of King James.* (14) *An exhortation to obedience unto his Majesties most Christian purpose, concludes this History.*

(1)



**H** V S are wee safely come to these present times, the times of reformation, wherein what ever had been taught or done in the former dayes, was publickely brought unto the test, and if not well approved of, layed aside, either as unprofitable, or plainly hurtfull. So dealt the Reformatours of the Church of England, as with other things, with that which wee have now in hand, the Lords day, and the other holy dayes: keeping the dayes, as many of them as were thought convenient for the advancement of true godlinesse, and increase of piety; but paring off those superstitious conceits and matters of opinion, which had beene entertained about them. But first, before wee come to this, wee will by way of preparation, lay downe the iudgements of some men in the present point; men of good quality in their times, and such as were content to bee made a sacrifice, in the Common cause. Of these I shall take notice of three particularly, according to the severall times in the which they lived. And first wee will beginne with Master Fryth, who suffered in the yeere 1533 who in his declaration of Baptisme, thus declares himselfe. „ Our forefathers (saith hee) which were in the „ beginning of the Church, did abrogate the Sabbath, to „ the

„ the intent that men might have an ensample of *Christian liberty*; &c. Howbeit because it was necessary that a day „ should be reserved in which the people should come together, to heare the word of God, they ordained instead „ of the Sabbath which was *Saturday*, the next day following which is *Sunday*. And although they might have „ kept the *Saturday* with the *Jew*, as a thing indifferent; „ yet they did much better. Some three yeeres after him, anno 1536 being the 28 of *Henry* the eight suffered Master Tyndall, who in his answer to Sir *Thomas More*, hath resolved it thus. „ As for the Sabbath we be Lords over the „ Sabbath, and may yet change it into *Munday*, or into any „ other day, as wee see neede; or may make every tenth „ day holy day onely, If we see cause why. Neither was there „ any cause to change it from the *Saturday*, but to put a difference betweene us and the *Jewes*; neither need wee any „ holy day at all, if the people might bee taught without it. Last of all Bishop Hooper, sometimes Bishop of *Gloucester*, who suffered in *Queene Maries* reigne, doth in a treatise by him written on the *ten Commandements*, and printed in the yeere 1550, goe the selfe same way. „ Wee may not „ thinke (saith hee) that God gave any more holinesse to „ the Sabbath, then to the other dayes. For if yee consider „ *Friday*, *Saturday*, or *Sunday*, in as much as they be dayes, „ and the worke of God, the one is no more holy then the „ other: but that day is alwayes most holy, in the which we „ most apply and give our selves unto holy works. To that „ end did hee sanctify the Sabbath day, not that wee should „ give our selves to illenesse, or such *Ethnicall pastime* as is „ now used amongst *Ethnicall people*: but being free that „ day from the travailles of this world, wee might consider the works and benefits of God, with thanksgiving; „ heare the word of God; honour him and feare him; then „ to learne who, and where bee the poore of Christ, that „ want our helpe. Thus they: and they amongst them have resolved on these foure conclusions. First, „ that one day is no more holy then another, the *Sunday* then the *Saturday* or the *Friday*;

Friday; further than they are set apart for holy uses. Secondly, *that the Lords day hath no institution from divine authority*, but was ordained by our fore fathers in the beginning of the Church, that so the people might have a Day to come together, and heare Gods Word: thirdly, *that still the Church hath power to change the day, from Sunday unto Monday, or what day shee will.* And lastly, *that one day in seven, is not the Morall part of the fourth Commandment*: for M. Tyndall saith expressely, that by the Church of Gods, each tenth day onely may be kept holy, if wee see cause why. So that the mervaille is the greater, that any man should now affirme, as some men have done, that they are willing to lay downe both their Lives and Livings, in maintenance of those contrary Opinions, which in these latter dayes have been taken up.

5. & 6. Edw. 6.  
cap. 3.

(2) Now that which was affirmed by them, in their particulars, was not long afterwards made good by the generall Bodie of this Church and State, the King, the Lords Spirituall and Temporall, and all the Commons met in Parliament, anno the fift and sixt of King Edward the sixt; where, to the honour of Almighty God, it was thus enacted: *For as much as men bee not at all times so mindfull to laud and praise God, so readie to resort to heare Gods Holy Word, and to come to the holy Communion, &c. as their bounden dutie both require: therefore, to call men to remembrance of their dutie, and to helpe their infirmitie, it hath beene wholesomely provided, that there should be some certaine times and dayes appointed, wherein the Christians should cease from all kind of labour, and apply themselves only and wholly unto the aforesaid holy works, properly pertaining to true Religion, &c. which workes as they may well be called Gods Service, so the times especially appointed for the same, are called holy dayes: for the matter or the nature either of the time or day, &c. for so all dayes and times are of like holinesse, but for the nature and condition of such holy workes, &c. whereunto such times and dayes are sanctified and hallowed; that is* to

to say, separated from all prophane uses, and dedicated not unto any Saint or Creature, but onely unto God, and his true worship. Neither is it to be thought that there is any certaine time or definite number of dayes, prescribed in holy Scripture; but the appointment both of the time and also of the number of dayes, is left by the authoritie of Gods Word unto the libertie of Christs Church, to be determined and assigned orderly in every Countrey, by the discretion of the Rulers and Ministers thereof, as they shall judge most expedient, to the true setting forth of Gods glorie, and edification of their people. Nor is it to be thought, that all this Preamble was made in reference to the holy dayes or Saints dayes onely; whose being left to the authoritie of the Church, was never questioned: but in relation to the Lords Day also; as by the Act it selfe doth at full appeare; for so it followeth in the Act: *Whee it therefore enacted, &c. That all the dayes hereafter mentioned, shall bee kept and commanded to be kept holy dayes, and none other: that is to say, all Sundayes in the yeere, the Feasts of the Circumcision of our Lord Iesus Christ, of the Epiphanie, of the Purification, (with all the rest now kept, and there named particularly) and that none other day shall be kept and commanded to bee kept holy day, and to abstaine from lawfull bodily labour.* Nay, which is more, there is a further Clause in the selfe-same Act, which plainly shewes that they had no such thought of the Lords day, as that it was a Sabbath, or so to bee observed, as the Sabbath was; and therefore did provide it, and enact by the authoritie aforesaid, *That it shall be lawfull to every Husbandman, Labourer, Fisherman, and to all and every other person and persons, of what estate, degree, or condition he or they be, upon the holy dayes aforesaid in Harvest, or at any other times in the yeere, when necessitie shall so require, to labour, ride, fish, or worke any kind of worke, at their free-wills and pleasure: any thing in this Act unto the contrary notwithstanding.* This is the totall of this Act; which, if examined well, as it ought to bee, will yeeld us all those pro-

propositions or conclusions, before remembered, which we collected from the writings of those three particular *Martyrs*: Nor is it to be said, that it is repealed, and of no authority: Repealed, indeed, it was, in the first yeere of Queene *Mary*; and stood repealed in Law, though otherwise in use and practice, all the long Reigne of Queene *Elizabeth*: but in the first yeere of King *James*, was revived againe. Note here, that in the selfe-same Parliament, the *Common Prayer-Booke*, now in use, being reviewed by many godly Prelates, was confirmed and authorized; wherein, so much of the said Act, as doth concerne the names and number of the *holy dayes*, is expressed, and as it were incorporate into the same. Which makes it manifest, that in the purpose of the Church, the *Sunday* was no otherwise esteemed of, than another *holy day*.

(3) This Statute, as before wee said, was made in anno 5. & 6. of *Edward* the sixt. And in that very Parliament, as before wee said, the *Common Prayer-Booke* was confirmed, which still remaines in use amongst us: save, that there was an alteration or addition of certaine Lessons to be used on every Sunday of the yere; the *soyme* of the *Litanie* altered, and corrected; and two Sentences added, in the deliverie of the Sacrament unto the Communicants. Now, in this *Common Prayer-Booke* thus confirmed, in the fift and sixt yeeres of King *Edward* the sixt, it pleased those that had the altering and revising of it, that the Commandements, which were not in the former *Liturgie*, allowed of in the second of the said Kings Reigne, should now be added, and accounted as a part of this; the people being willed to say after the end of each Commandement, *Lord have mercie upon us, and incline our hearts to keepe this Law*. Which being used accordingly, as well upon the hearing of the fourth Commandement, as of any others; hath given some men a colour to perswade themselves, that certainly it was the meaning of the Church, that wee should keepe a *Sabbath* still, though the day be changed; and that wee are obliged to doe it, by the fourth Commandement.

Assuredly,

Assuredly, they who so conclude, conclude against the meaning of the Booke, and of them that made it. Against the meaning of the Booke: for if the Booke had so intended, that that ejaculation was to be understood in a literall sense, according as the words are layd downe *in terminis*; it then must be the meaning of the Booke, that wee should pray unto the Lord, to keepe the *Sabbath* of the *Jewes*, even the *seventh day* precisely, from the Worlds Creation, and keepe it in the selfe-same manner, as the *Jewes* once did; which no man, I presume, will say was the meaning of it. For, of the changing of the *day*, there is nothing said, nor nothing intimated; but the whole Law laid downe *in terminis*, as the Lord delivered it. Against the meaning also of them that made it: for they that made the Booke, and reviewed it afterwards, and caused these Passages and Prayers to be added to it; *Cranmer*, Archbishop of *Canterbury*; *Ridley*, Bishop of *London*; and certaine others of the Prelates, then and there assembled; were the same men, by whose advice and counsaile, the *Act* before remembered, about keeping *holy dayes*, was in the selfe-same Parliament drawne up, and perfected. And is it possible, wee should conceive so ill of those reverend persons, as that they would erect a *Sabbath* in the one *Act*, and beat it downe so totally in the other: to tell us in the *Service-Booke*, that wee are bound to keepe a *Sabbath*, and that the time and day of Gods publike worship, is either pointed out in the *fourth Commandement*, or otherwise ordained by *D. vine* *Authoritie*; and in the selfe-same breath, to tell us, that there is neither *certaine time*, nor *definite number of dayes*, prescribed in Scripture, but all this left unto the *libertie* of the Church? I say, as formerly I said, it is impossible wee should thinke so ill of such Reverend persons: nor doe I thinke, that any will so thinke hereafter, when they have once considered the *non sequitur* of their owne Conclusions. As for the *Prayer* there used, wee may thus expound it, according to the *doctrine* and the *practice* both, of those very times; *viz.* that their intent and meaning was, to

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teach

1. Eliz. cap. 2.

cap. 1.

teach the people, to pray unto the Lord; to incline their hearts to keepe that Law, as farre as it contained the Law of Nature, and had beene entertained in the Christian Church; as also to have mercie on them for the neglect thereof, in those holy dayes, which by the wisdom and authority of his Church, had beene set apart for Gods publike Service. Besides, this Prayer was then conceived, when there was no suspicion, that any would make use thereof, to introduce a Jewish Sabbath; but when men rather were inclined to the contrarie error, to take away those certaine and appointed times, Lords dayes, and other holy dayes, which by the wisdom of the Church had beene retained in the Reformation. The Anabaptists were strongly bent that way, as before wee shewed: and if wee looke into the Articles of our Church, wee shall then finde what speciall care was taken, to suppress their errors in other points, which had tooke footing, as it seemes, in this Church and Kingdome. Therefore the more likely is it, that this Clause was added, to crush their furious fancies in this particular, of not hallowing certaine dayes and times to Gods publike Service. Yet I conceive withall, that had those Reverend Prelates fore-seene how much their pious purpose would have beene abused, by wrestling it to introduce a Sabbath, which they never meant; they would have cast their meaning in another mould.

(4) Proceed wee to the Reigne of Queene Elizabeth, that so much celebrated Princess; and in the first place, wee shall meet with her Injunctions, published the first yeere of her Empire: in which, the Sunday is not onely counted with the other holy dayes; but labour, at some times permitted; and which is more, enjoynd upon it: For thus it pleased her to declare her will and pleasure: All the Queenes Ministers and Rectors shall from henceforth celebrate and keepe their holy day, according to Gods holy will and pleasure: that is, in hearing the Word of God read and taught; in private and publike Prayers; in kneelinging their praises unto God, and amend-

See Art. 26.  
37, 38, 39.

Minut. 20.

amendment of the same; in reconciling of themselves charitably to their Neighbours, where displeasure hath bene; in oftentimes receivng the Communion of the Body and Blood of Christ; in visiting the Poore, and Sicke; using all sobernesse, and godly conberlation. This seemes to be severe enough; but what followeth next? Yet notwithstanding, all Parsons, Vicars, and Curates shall teach and declare to their Parishioners, that they may with a safe and quiet Conscience, after their Common Prayer, in the time of Harvest, labour upon the holy and festivall dayes, and save that thing which God hath sent: And if, for any scrupulositie, or grudge of Conscience, men should superstitiously abstaine from working on these dayes, that then they should grievously offend and displease God. This makes it evident, that Queene Elizabeth in her owne particular, tooke not the Lords day for a Sabbath; or to be of a different nature from the other holy dayes: nor was it taken so, by the whole Body of our Church, and State, in the first Parliament of her Reigne; what time it was enacted, That all and every person and persons inhabiting within this Realme, and any other the Queenes Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chappell, accustomed; or upon reasonable let thereof, to some usuall place where Common Prayer shall be used in such time of let, upon every Sunday, and other dayes ordained and used to be kept as holy dayes, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God, upon paine of punishment, &c. This Law is still in force, and still like to be; and by this Law, the Sundayes and the holy dayes are alike regarded: Nor by the Law onely, but by the purpose and intent of holy Church, who in her publike Liturgie is as full and large for every one of the holy dayes, as for the Sunday, the Letanie excepted onely. For otherwise, by the rule and prescript thereof, the same Religious Offices are

designed for both, the same devout attendance required for both; and whatsoever else may make both equal. And therefore by this statute, and the Common Prayer-Booke, wee are to keepe more *Sabbaths* then the *Lords day Sabbath*, or else none at all.

(5) Next looke we on the *Homilies*, part of the publicke monuments of the Church of *England*, set forth and authorized *an. 1562.* being the fourth of that *Queenes* reigne. In that entituled *Of the place and time of prayer*, wee shall finde it thus. As concerning the time in which God hath appointed his people to assemble together solemnly, it doth appeare by the fourth Commandement &c. And albeit this Commandement of God doth not binde Christian people so straitly to obserue and keep the utter ceremonies of the Sabbath day as it did the Iewes, as touching the forbearing of worke and labour in the time of great necessity, and as touching the precise keeping of the seuenth day, after the manner of the Iewes: (for wee keepe now the first day, which is our Sunday, and make that our Sabbath, that is, our day of rest, in honour of our Saviour Christ, who as upon that day rose from death conquering the same most triumphantly.) yet notwithstanding whatsoever is found in the Commandement appertaining to the law of nature, as a thing most godly, most iust, and needfull for the setting forth of Gods glory, ought to bee retained and kept of all good Christian people. And therefore by this Commandement we ought to have a time, as one day in the weeke, wherein we ought to rest yea from our lawfull and needfull worke. For like as it appeareth by this Commandement, that no man in the six dayes ought to be slothfull and idle, but diligently to labour in that state wherein God hath set him, even so God hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and workeday labour: to the intent that like as God himselfe wrought six dayes and rested the seaventh, and blessed and sanctified it, and consecrated it to quietnesse and rest from labour; even

even so Gods obedient people should use the Sunday holily, & rest from their Common and daily businesse, and also give themselves wholly to heavenly exercises of Gods true religion and service. So that God doth not onely command the obseruation of this holy day; but also by his owne example doth stirre and provoke us to the diligent keeping of the same, &c. Thus it may plainly appeare that Gods will and Commandement was to have a solenne time and standing day in the weeke, wherein the people should come together, and have in remembrance his wonderfull benefits, and to render him thankses for them, as apperteineth to loving, kinde, and obedient people. This example and Commandement of God, the godly Christian people beganne to follow immediately after the Ascension of our Lord Christ, and beganne to chuse them a standing day of the weeke to come together in: yet not the seaventh day, which the Iewes kept, but the Lords day, the day of the Lords resurrection the day after the seaventh day, which is the first day of the weeke, &c. Since which time, Gods people hath alwayes in all Ages, without any gain-saying, used to come together on the Sunday, to celebrate and honour the Lords blessed name, and carefully to keep that day in holy rest and quietnesse, both man, and woman, childe, servant and stranger. So farre the *Homilie*: and this is all thereof which is doctrinall. The residue consists in reprehension of two sorts of men: one of the which, if they had any businesse to doe, though there were no extreme neede, would not spare the Sunday, but used all dayes alike, the holy dayes and worke-dayes all as one; the other so consumed the day in gluttony and drunkennesse, and such fleshly filthinesse, that as it is there said, the Lord was more dishonoured and the Devill better served on the Sunday, then upon all the dayes in the weeke besides.

(6) This saith the *Homily*, and this hath often beene alleaged, as well to prove a *Lords day Sabbath*, to bee allowed of by the doctrine of the Church of *England*; as at this present time, to iustifie the disobedience of those men,



who have refused to publish the Princes pleasure, in point of recreations. But this if well examined, will as little helpe them; as *Lord have mercy upon us*, in the *Common Prayer booke*. For first it is here said, that there is no more of the fourth Commandement to bee retained and kept of good Christian people, then *whatsoever is found in it appertaining to the law of Nature*. But wee have proved before, that there is nothing in the fourth Commandement of the law of Nature, but that some time be set apart for Gods publick service: the precept, so farre forth, as it enjoynes *one day in seaven*, or the seaventh day, precisely from the worlds creation, being avowed for *ceremoniall* by all kinde of writers. Secondly it is said, not that the *Lords day* was enjoyed by *Divine authority*, either by Christ himselfe, or his *Apostles*; but chosen for a standing day to come together in, by godly Christian people, immediately after the *Ascension* of our Lord Christ: If chose by them, then not enjoyed by the *Apostles*: if not till after the *Ascension* of our Saviour Christ, then not at all by him commanded. Thirdly, whereas they chose themselves a *standing day* in the weeke to come together in, they did not this by any obligation layed upon them by the fourth Commandement, but onely by a voluntary following of Gods example, and the analogie or equity of Gods Commandement, which was (they doe not say which is) that hee would have, [amongst the *Jewes*] a *solemne time and standing day in the weeke*, wherein the people should have in remembrance his wonderfull benefits, and render thanks to him for the same. For it is said, that *this example and commandement of God*, the godly Christian people beganne to follow after Christs *ascension*: so that it seemes they might have chosen, whether they would have followed them, or not. Fourthly, when they had chose this day, which wee now observe, for their publicke meetings, they did not thinke themselves obliged by the fourth Commandement, to forbear worke and labour in time of great necessity, or to the precise keeping of the same, after the manner of the *Jewes*: both which they must have done, had they conceived

conceived the keeping of one day in seaven, to be the *morall* part of the fourth Commandement; and to oblige us now, no lesse, then it did them formerly, as some men have taught us. Now whereas some have drawne from hence these two Conclusions. First, that according to this *Homilie*, we ought to keepe one day in seaven, by the fourth Commandement; and secondly, that we must spend it wholly in religious exercises: I would faine know how those conclusions can be raised from the former premisses. It's true, the *Homilie* hath told us that by the fourth Commandement we ought to have a time, as *one day in the weeke*, wherein wee ought to rest from our needfull works. Where note, that there it is not said, that by the fourth Commandement wee ought to have *one day in the weeke*, which is plaine and peremtory; but that wee ought to have a time, as *one day in the weeke*, which was plainly arbitrary. A time wee ought to have by the fourth Commandement, as being that part of it which porteineth to the law of Nature: but for the next words *as one day in the weeke*, they are not there layd downe, as imposed on us by the law; but onely instanced in, as settled at that time in the Church of God. So where it is affirmed in another place, that Gods will and commandement was to have a *solemne time and standing day in the weeke*; wee grant indeed that so it was: and that the Godly Christian people in the Primitive times, were easily induced to give God no lesse, then what hee formerly commanded. But had the meaning of the *Homilie* beene this, that wee were bound to have a *standing day in the weeke*, by the fourth Commandement; they would have plainly said, *it is Gods will and pleasure that it should bee so*, and not have told us what it was, in the times before. Its true, the *Homilie* hath told us, that wee should rest our selves, on Sunday, from our common businesse, and also give our selves wholie to heavenly exercises of Gods true religion and service. Where note, it is not said, that wee should spend the day wholly in heavenly exercises; for then there were no time allowed us to eate and drinke, which are meere naturall employments: but that

In Exod. 20.  
qu. 11.

Id. ib.

that wee give *our selves wholly*, that is our *whole selves* body and soule, to that performance of those heavenly exercises, which are required of us in the way of true religion, and Gods publike service. It is accounted, as wee have formerly made plaine, to bee the ceremoniall part of the fourth Commandement, *quod fiat semel in qualibet hebdomada; & quod fiat in una die tota, ista observatio; & quod per totam diem abstinetur ab operibus servilibus*: first the determining of the day, to bee one in seven; next that this one day *wholly* be so employed; and last of all, that *all that day* there bee an absolute cessation from all servile workes. Therefore the spending *wholly* of one day in seven, being ceremoniall; comes not within the compasse of the *Homilie*: which would have no more of the fourth Commandement to bee kept amongst us, then what is appertaining to the law of Nature. Now it pertaines unto the law of Nature, that for the times appointed to Gods publicke worship, we *wholly* sequester ourselves from all worldly businesse; *naturale est quod dum Deum colimus, ab aliis abstinemus*, as *Tostatus* hath it: and then the meaning of the *Homilie* will be briefly this, that for *those times* which are appointed by the Church, for the assembly of Gods people, we should lay by our daily businesse, & all worldly thoughts, & *wholly* give our selves to the heavenly exercises of Gods true Religion and Service. But to encounter them at their own weapon, it is expressly said in the Act of Parliament about keeping *holy dayes*, that on the *dayes* and *times* appointed, as well the other *holy dayes*, as the *Sunday*, *Christians* should cease from all kinde of labour, and only & *wholly* apply themselves to such *holy workes* as appertaine to true Religion: the very same, with that delivered in the *Homilie*. If *wholly* in the *Homilie* must bee applied unto the *day*, then it must bee there: and then the *Saints dayes* and the other *holy dayes* must bee *wholly* spent, in religious exercises. When once we see them doe the one, wee will bebinke our selves of doing the other. As for the residue of that *Homilie* which consists in popular reproofes and exhortations, that concernes

not us, in reference to the point in hand. The *Homilies*, those parts thereof especially which tend to the correction of manners, and reformation of abuses, were made agreeable to those times, wherein they were first published. If in those times, men made no difference between the *working day* & *holy day*, but kept their *fares* and *markets*, and *bought* and *sold*, and *rowed* and *ferried*, and *drove* and *carried*, and *rode* and *iourneyed*, and did their other businesse, on the *Sunday*, as well as on the other *dayes*, when there was no such need but that they might have tarried longer: they were the more to blame, no doubt, in trespassing so wilfully against the *Canons* of the Church, & *Acts* of Parliament, which had restrained many of the things there specified: The *Homilie* did well to reprove them for it. If on the other side, they spent the day in *ungodlinesse* and *filthinesse*, in *gluttony* and *drunkenesse*, and such like other crying sinnes; as are there particularly noted: the *Prelates* of the Church had very ill discharged their dutie, had they not tooke some courie to have told them of it. But what is that to us, who doe not spend the *Lords day* in such *filthy fleshlinesse*, (what ever one malicious *Sycophant* hath affirmed therein): or what is that to *dancing*, *froaring*, *leaping*, *vauling*, *may-games*, and *meetings* of good neighbourhood, or any other recreation not by law prohibited; being no such ungodlie and filthie Acts as are therein mentioned.

(7) Thus upon due search made, and full examination of all parties, we finde no *Lords day Sabbath* in the booke of *Homilies*: no nor in any writings of particular men, in more then 23 yeeres after the *Homilies* were published. I finde indeed that in the yeere 1580 the Magistrates of the Citty of London obtained from Queene Elizabeth, that playes and enterhudes should no more bee acted on the *Sabbath day*, within the liberties of their Citty. As also that in 83, on the 14 of January being *Sunday*, many were hurt, and eight killed outright by the iuddaine falling of the Scaffolds in *Paris-garden*. This shewes that *Enterludes* and *Beare-baitings* were then permitted on the *Sunday*, and so they

they were a long time after, though not within the *Cittie of London*: which certainly had not beene suffered, had it beene then conceived that *Sunday* was to bee accounted for a *Sabbath*. But in the yeere 1595, some of that faction which before had laboured with small profit, to overthrow the *Hierarchy* and government of this Church of *England*; now set themselves on worke to ruinate all the orders of it: to beate downe at one blow *all dayes* and times, which by the *wisdome* and *authority* of the Church, had beene appointed for Gods service, and in the steed thereof to erect a *Sabbath*, of their owne devising. These *Sabbath speculations*, and *presbyterian directions*, as mine Authour calls them, they had beene hammering more then ten yeeres before; though they produced them not till now: and in producing of them now, they introduced, saith hee, *a more then either Iewish or Popish superstition into the Land, to the no small blemish of our Christian profession, and scandall of the true servants of God, and therewith doctrine most erroneous, dangerous, and Antichristian*. Of these, the principall was one Doctor *Bound*, who published first his *Sabbath Doctrines Anno 1595*, and after with additions to it and enlargements of it, *Anno 1606*. Wherein he hath affirmed in generall over all the booke, that the Commandement of *sanctifying every seventh day, as in the Moisaicall decalogue, is naturall, morall; and perpetuall: that where all other things in the Iewish Church were so changed, that they were cleane taken away, as the Priesthood, the sacrifices, and the Sacraments; this day, the Sabbath, was so changed, that it still remaineth. p. 91: that there is great reason why we Christians should take our selves as straitly bound to rest upon the Lords day, as the Iewes were upō their Sabbath; for being one of the morall Commandments, it bindeth us, as well as them, being all of equall authority. p. 247. And for the Rest upon this Day, that it must be a notable and singular Rest, a most carefull, exact, and precise Rest, after another manner than men were accustomed, p. 124. Then for particulars; no buying of Victuals, Flesh or Fish,*

Bread

Rogers in preface to the Articles.

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and grew at last so strongly possessed therewith, that in the end they would not willingly be perswaded to conceive otherwise thereof, than at first they did; or thinke they swallowed downe the Hooke, when they tooke the Bait. An Hooke indeed, which had so fastned them to those men, who love to fish in troubled waters; that by this artifice, there was no small hope conceived amongst them, to fortifie their side, and make good that cause, which till this trimme Deceit was thought of, was almost growne desperate. Once, I am sure, that by this meanes, the Brethren, who before endeavoured to bring all Christian Kings and Princes under the yoke of their *Presbyteries*; made little doubt to bring them under the command of their *Sabbath Doctrines*. And though they failed of that applauded paritie, which they so much aimed at, in the advancing of their *Elderships*; yet hoped they, without more adoe, to bring all *higher Powers*, what ever, into an equall ranke with the *common people*, in the observance of their *Jewish Sabbatharian* rigours. So Doctor Bound declares himselfe, p. 171. „ The *Magistrate*, saith hee, and *Governour* in „ authoritie, *how high soever*, cannot take any priviledge „ to himselfe, whereby he might be occupied about world- „ ly businesse, when other men should rest from labour. It seemes, they hoped to see the greatest Kings and Princes make suit unto their *Consistorie* for a Dispensation, as often as the great Affaires of State, or what cause soever, induced them otherwise to spend that *Day*, or any part or parcell of it, than by the new *Sabbath Doctrine* had beene permitted. For the endearing of the which, as formerly to endeeare their *Elderships*, they spared no place, or Text of Scripture, where the word *Elder* did occurre; and without going to the *Heralds*, had framed a Pedigree thereof, from *Iethro*, from *Noahs Arke*, and from *Adam* finally: so did these men proceed in their new Devices, publishing out of holy Writ, both the antiquitie and authoritie of their *Sabbath day*: No passage of Gods Booke unransacked, where there was mention of a *Sabbath*, whether the *legall Sabbath*, charged

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(8) But whatsoever cause hee had thus to boast himselfe, in the successe of his new doctrines; the Church, I am sure, had little cause to rejoyce thereat. For what did follow hereupon but such monstrous paradoxes, and those delivered in the pulpit, as would make every good man tremble at the hearing of them? First, as my Author tells mee, it was preached at a market towne in *Oxfordshire*, that to *doe any servile worke or businesse on the Lords day, was as great a sinne*, as to kill a man or commit adultery: Secondly, preached in *Somersetshire*, that to *throw a bowle on the Lords day was as great a sinne*, as to kill a man: Thirdly, in *Norfolke*, that to *make a feast or dresse a wedding dinner on the Lords day, was as great a sinne*; as for a Father to take a knife and cut his childes throate: Fourthly, in *Sussex*, that *toring more bells then one, on the Lords day, was as great a sinne as to commit murder*. I adde what once I heard

they were a long time after, though not within the City of London: which certainly had not beene suffered, had it beene then conceived that Sunday was to be accounted for a Sabbath. But in the yeere 1595, some of that faction which before had laboured with small profit, to overthrow the *Hierarchy* and government of this Church of England; now set themselves on worke to ruinate all the orders of it: to beate downe at one blow *all dayes* and times, which by the *wisdom* and *authority* of the Church, had beene appointed for Gods service, and in the steed thereof to erect a Sabbath, of their owne devising. These Sabbath speculations, and presbyterian directions, as mine Authour calls them, they had beene hammering more then ten yeeres before; though they produced them not till now: and in producing of them now, they introduced, saith hee, a more then either Iewish or Popish superstition into the Land, to the no small blemish of our Christian profession, and scandall of the true servants of God, and therewith doctrine most erroneous, dangerous, and Antichristian. Of these, the principall was one Doctor Bonnd, who published first his Sabbath Doctrines Anno 1595, and after with additions to it and enlargements of it, Anno 1606. Wherein he hath affirmed in generall over all the booke, that the Commandement of sanctifying every seventh day, as in the Moisaicall decalogue, is naturall, morall; and perpetual: that where all other things in the Iewish Church were so changed, that they were cleane taken away, as the Priesthood, the sacrifices, and the Sacraments; this day, the Sabbath, was so charged, that it still remaineth. p. 91: that there is great reason why we Christians should take our selves as straitly bound to rest upon the Lords day, as the Iewes were upō their Sabbath; for being one of the morall Commandments, it bindeth us, as well as them, being all of equall authority. p. 247. And for the Rest upon this Day, that it must be a notable and singular Rest, a most carefull, exact, and precise Rest, after another manner than men were accustomed, p. 124. Then for particulars; no buying of Victuals, Flesh or Fish,

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heard my selfe, at *Sergeants Inne* in *Fleet-streete*, about five yeeres since, that *temporall death*, was at this day to be inflicted, by the *Law of God*, on the *Sabbath-breaker*, on him, that on the *Lords day* did the works of his daily calling: with a grave application, unto my masters of the *Law*, that if they did their ordinary workes on the *Sabbath day*, in *teaching fees* and *giving Counsell*, they should consider what they did deserve by the *Law of God*. And certainly these and the like conclusions cannot but follow most directly, on the former principles. For that the fourth Commandment bee plainly morall, obliging us as straitly as it did the *Jewes*: and that the *Lords day* bee to bee observed according to the *prescript* of that Commandment: it must needs bee, that every willfull breach thereof, is of no lower nature, then *Idolatry*, or *blaspheming* of the *Name of God*, or any other deadly sinne against the first table; and therefore questionlesse as great as *murder* or *adultery*, or any sin against the second. But to goe forwards where I left, my Author whome before I spake of, being present when the *Suffolke Minister* was convented, for his so lewd and impious doctrine, was the occasion that those *Sabbatarian errors and impieties*, were first brought to light, and to the knowledge of the state. On which discovery, as hee tells us, this good ensued, that the said bookes of the *Sabbath* were called in, and forbidden to bee printed and made common. Archbishop *Whigwift* by his letters and visitations, did the one, *Anno 1599.* and Sir *John Popham* Lord Chiefe Iustice, did the other *Anno 1600.* at *Burie* in *Suffolke*. Good remedies indeed, had they beene soone inough applied: yet not so good as those which formerly were applied to *Thacker* and his fellow, in the aforesaid towne of *Burie*, for publishing the bookes of *Browne* against the service of the Church. Nor was this all the fruite of so bad a doctrine. For by inculcating to the people these new *Sabbath speculations*, teaching that that day onely was of Gods appointment, and all the rest observed in the Church of *England* a remnant of the will-worship in the Church of *Rome*: the other

ther holy dayes in this Church established were so shrewdly shaken, that till this day they are not well recovered of the blow then given. Nor came this on the by, or besides their purpose; but as a thing that specially was intended from the first beginning; from the first time that ever these *Sabbath* doctrines peeped into the light. For Doctor *Bound*, the first sworne servant of the *Sabbath*, hath in his first edition thus declared himselfe, that hee sees not where *P. 31.* the Lord hath given any authority to his Church, ordinarily and perpetually to sanctifie any day, except that which hee hath sanctified himselfe: and makes it an especiall argument against the goodnesse of the religion in the Church of *Rome*, that to the seventh day they have ioyned so many other dayes, and made them equall with the seventh, if not superiour therunto, as well in the solemnity of divine offices, as restraint from labour. So that wee may perceive by this, that their intent from the beginning, was to cry downe the holy dayes, as superstitious, *Popish* ordinances: that so their new found *Sabbath* being placed alone (and *Sabbath* now it must bee called) might become more eminent. Nor were the other, though more private effects thereof, of lesse dangerous nature: the people being so insnared with these new devises, and pressed with rigours more than *Jewish*, that certainly they are in as bad condition, as were the *Israelites* of old, when they were Captivated and kept under by the *Scribes* and *Pharises*. Some I have knowne, (for in this point I will say nothing without good assurance,) who in a furious kinde of zeale like the madde *Propheteesse* in the Poet, have runne into the open streetes, yea and searched private houses too, to looke for such as spent those houres on the *Lords day* in lawfull pastimes, which were not destinate by the Church to Gods publicke service: and having found them out scattered the company, brake the instruments; and if my memory faile me not, the musitians; & which is more, they thought that they were bound in conscience so to doe. Others, that will not suffer either baked

or roſt to be made ready for their dinners, on their *Sabbath day*, left by ſo doing they ſhould *eate and drinke their owne damnation*; according to the doctrine preached unto them. Some, that upon the *Sabbath*, will not ſell a pint of wine, or the like Commoditie: though wine was made by God, not onely for mans *often infirmities*, but to make glad his heart, and reſreſh his ſpirits, and therefore no leſſe requiſite on the *Lords day*, then on any other. Others, which have reſuſed to carrie provender to an horſe, on the ſuppoſed *Sabbath day*, though our Redeemer thought it no impietie on the true *Sabbath day* indeed, to leade poore Cattell to the water: which was the motive and occaſion of *M. Brerewoods* learned Treatiſe. So for the female ſex, maid ſervants I have met with ſome two or three, who though they were content to dreſſe their meate upon the *Sabbath*, yet by no meanes would be perſwaded either to waſh their diſhes, or make cleane their kitchen. But that which moſt of all affects mee, is, that a Gentlewoman, at whoſe houſe I lay in *Leiceſter*, the laſt Northerne Progreſſe *Anno 1634.* expreſſed a great deſire to ſee the King and Queene who were then both there. And when I proſerd her my ſervice, to ſatiſſie that loyall longing, ſhee thanked mee, but reſuſed the favour, *becauſe it was the Sabbath day*. Unto ſo ſtrange a bondage are the people brought, that as before I ſaid, a greater never was impoſed on the *Jewes* themſelves, what time the conſciences of that people were pinned moſt cloſely on the ſleeves of the *Scribes* and *Phariſes*.

(9) But to goe forwards in my ſtorie, it came to paſſe for all the care before remembred, that having ſuch a plauſible and faire pretence, as ſanctifying a day unto the Lord, and keeping a Commandement that had long beene ſilenced; it got ſtrong footing in the Kingdome, as before is ſaid: the rather becauſe many things, which were indeed ſtrong avocations from Gods publicke ſervice, were as then permitted. Therefore it pleaſed King *James*, in the firſt entrance of his reigne, ſo farre to condeſcend unto them, as to take off ſuch things, which ſeemed moſt offensive. To which

which intent hee ſignified his royall pleaſure by Proclamation dated at *Theobalds* May 7. 1603, that ~~whereas~~ *whereas* he had been informed, that there had been in former times a great neglect in keeping the Sabbath day; for better obſerving of the ſame, and for aboyding of all impious prophanation of it, he ſtrattely charged and commanded that no Beare-baiting, Bull-baiting, enterludes, common playes, or other like diſordered or unlawfull exerciſes or paſtimes, bee frequented, kept or uſed at any time hereafter upon any Sabbath day. Not that his purpoſe was to debate himſelfe of lawfull pleaſures on that day, but to prohibit ſuch diſordered and unlawfull paſtimes, whereby the Common people were withdrawne from the congregation: they being onely to bee reckoned for *Common playes*, which at the inſtant of their Acting or repreſenting, are ſtudyed onely for the entertainment of the *Common people*, on the publicke *Theaters*. Yet did not this, though much, content them. And therefore in the conference at *Hampton Court*, it ſeemed good to *D. Reynolds* (who had beene made a partie in the cauſe) to touch upon the prophanation of the Sabbath, (for ſo hee called it) and contempt of his *Majeſties* proclamation made for the reforming of that abuſe; of which hee earneſtly deſired a ſtraiter courſe, for reformation thereof: to which hee found a generall and unanimous aſſent. Nor was there an aſſent onely, and nothing done. For preſently in the following Convocation, it pleaſed the Prelates there aſſembled, to revive ſo much of the *Queenes Injunction* before remembred, as to them ſeemed fitting, and to incorporate it into the *Canons* then agreed of; onely a little alteration, to make it more agreeable to the preſent times, being uſed therein. Thus then they ordered in the Canon for due celebration of *Sundayes*, and holy dayes. viz. All manner of perſons *Ca. 13.* within the Church of England ſhall from henceforth celebrate and keepe the Lords day commonly called Sunday and other holy dayes, according to Gods holy will and pleaſure, and the orders of the Church of England preſcribed in that behalf, i. e. in hearing the word of God read and taught,

in private and publicke prayers, in acknowledging their offenses to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure had beene, in oftentimes receiving the Communion of the Body and Blood of Christ, using all godly and sober conversation. The residue of the said *injunctions*, touching worke in harvest, it seemed fit unto them not to touch upon; leaving the same to stand or fall, by the statute of King Edward the sixth before remembred. A Canon of an excellent composition. For by enjoyning godly and sober conversation, and diligent repaire to Church to heare the Word of God and receive the Sacrament, they stopped the course of that prophanenesse, which formerly, had beene complained of: and by their ranking of the holy dayes in equall place, and height, with Sunday, and limiting the celebration of the same, unto the Orders in that case prescribed by the Church of England; shewed plainly their dislike of those Sabbath doctrines, which had beene latelie set on foote; to the dishonour of the Church, and diminution of her authoritie in destinating other dayes to the service of God, than their new Saint Sabbath. Yet did not this, the Churches care, either so satisfie their desires, or restrain the follies of those men, who had embraced the new Sabbath doctrines; but that they still went forwards to advance that businesse, which was now made a part of the common cause: no booke being published by that partie, either by way of Catechisme, or Comment on the ten Commandments, or morall pietie, or systematicall divinity, of all which, these last times have produced too many; wherein the Sabbath was not pressed upon the consciences of Gods people, with violence, as formerly with authority upon the Jewes. And hereunto they were encouraged a great deale the rather, because in Ireland, what time his Majesties Commissioners were employed, about the settling of that Church, Anno 1615. there passed an Article, which much confirmed them in their Courses, and hath beene often since alleaged to justify both them and their proceedings,

Ar. 56.  
dings. The article is this. *The first day of the weeke which is the Lords day is whollie to bee dedicated to the service of God; and therefore wee are bound therein to rest from our common and daily businesse, and to bestow that leysure upon holy exercises both private and publicke.* What moved his Majesties Commissioners to this strict austeritie, that I cannot say: but sure I am, that till that time, the Lords day never had attained such credit, as to bee thought an Article of the Faith, though of some mens fancies. Nor was it like to bee of long continuance, it was so violently followed: the whole booke being now called in, and in the place thereof, the Articles of the Church of England confirmed by Parliament, in that Kingdome, Anno 1634.

(10) Nor was this all the fruit neither of such dangerous doctrines, that the Lords day was growne into the reputation of the Jewish Sabbath: but some that built on their foundations, and ploughed with no other then their heifers, endeavoured to bring backe againe the Jewish Sabbath, as that which is expressely mentioned in the fourth Commandement; and abrogate the Lords day for altogether, as having no foundation in it, nor warrant by it. Of these, one Thraske declared himselfe, for such, in King James his time, and therewithall tooke up another Jewish doctrine about meates and drinckes: as in the time of our dreade Sovereigne now being, Theophilus Braborne grounding himselfe on the so much applauded doctrine of the morality of the Sabbath; maintained that the Jewish Sabbath ought to bee observed, and wrot a large booke in defence thereof, which came into the world 1632. For which their Jewish doctrines, the first received his censure in the Starre-Chamber, and what became of him I know not: the other had his doome in the High-Commission, and hath since altered his opinion, being misguided onely by the principles of some noted men, to which hee thought hee might have trusted. Of these I have here spoke together, because the ground of their opinions, so far as it concerned the Sabbath,

were the very same; they onely making the conclusions, which of necessity must follow from the former premises: just as the *Brownists* did before, when they abominated the Communion of the Church of *England*, or the *Puritan* principles. But to proceede. This of it selfe had beene sufficient to bring all to ruine, but this was not all. Not only *Judaisme* did beginne, but *Popery* tooke great occasion of increase, by the precisenesse of some Magistrates and Ministers in severall places of this Kingdome, in hindring people from their recreations on the *Sunday*: the Papists in this Realme being thereby perswaded that no honest mirth or recreation was tolerable in our religion. Which being noted by King *James*, in his progresse through *Lancashire*, it pleased his Majestie to set out his Declaration, *May 24. Anno 1618.* the Court being then at *Greenwich*, to this effect, that for his good peoples lawfull recreations his pleasure was, that after the end of divine service, they should not be disturbed, letted or discouraged, from any lawfull recreations; such as dancing, either men or women, *Archery* for men, leaping, vaulting, or any other such harmelesse recreations: nor from having of *May-games*, *Whitsun-Ales*, or *Morricen-dances*, and setting up of *May-poles*, or other sports therewith used; so as the same bee had in due and convenient time, without impediment or let of divine service: and that women should have leave to carrie rushes to the Church, for the decorating of it, according to their old custome: withall prohibiting all unlawfull Games to bee used on the *Sundays* onely, as *beare-baiting*, *bull-baiting*, *enterludes*, and at all times, in the meaner sort of people, by law prohibited, *bowling*. A Declaration which occasioned much noyse and clamour; and many scandalls spreade abroad, as if these Counsells had been put into that Princes head; by some great Prelates, which were then of most power about him. But in that point they might have satisfied themselves, that this was no *Court-doltrine*: no *new-divinity*; which that learned Prince had beene taught in *England*.

K. James Declaration.

*England*. He had declared himselfe before, when he was King of the *Scots* onely, to the selfe-same purpose: as may appeare in his *Basilicon Doron*, published anno 1598. This was the first Blow, in effect, which had beene given, in all his time, to the new *Lords-Day-Sabbath*, then so much applauded.

(II) For howsoever, as I said, those who had entertained these *Sabbatarian* Principles, spared neither care nor paines to advance the businesse, by being instant in season, and out of season, by publike Writings, private Preachings, and clandestine insinuations, or whatsoever other meanes might tend to the promotion of this *Catholike cause*: yet finde wee none that did oppose it in a publike way, though there were many that disliked it: Onely one *M. Loc*, of the Church of *Exeter*, declared himselfe in his *Effigatio veri Sabbatismi*, anno 1606. to be of different judgement from them; and did lay downe indeed the truest and most justifiable Doctrine of the *Sabbath*, of any Writer in that time. But being written in the *Latine* Tongue, it came not to the peoples hands: many of those which understood it, never meaning, to let the people know the Contents thereof. And whereas, in the yeere 1603. at the Commencement held in *Cambridge*, this *Thesis*, or Proposition, *Dies Dominicus nititur Verbo Dei*, was publicly maintained by a Doctor there, and by the then *Vice-Chancellour* so determined; neither the following Doctors there, or any in the other Universitie, that I can heare of, did ever put up any *Antithesis*, in opposition thereunto. At last, some foure yeeres after his Majesties Declaration before remembred, anno 1622. Doctor *Prideaux*, his Majesties Professour for the Universitie of *Oxon*. did, in the publike Act, declare his judgement in this point, *de Sabbato*; which afterwards, in the yeere 1625. he published to the World, with his other Lectures. Now, in this Speech, or Determination, hee did thus resolve it. First, That the *Sabbath* was not instituted in the first Creation of the World; nor ever kept by any of the ancient Patriarkes, who lived

before the Law of *Moses*: therefore, no *Morall* and *perpetuall* Precept, as the others are, *Sett. 2.* Secondly, That the sanctifying of *one day in seven*, is ceremoniall onely, and obliged the *Jewes*; not *Morall*, to oblige us *Christians* to the like observance, *Sett. 3. & 4.* Thirdly, That the *Lords day* is founded onely on the *Authoritie* of the *Church*, guided therein by the practice of the *Apostles*: not on the *fourth Commandment*, which in the 7. Section he entitleth a *Scandalous Doctrine*; nor any other authoritie in holy Scripture, *Sett. 6. & 7.* Fourthly, That the *Church* hath still *authoritie to change the day*, though such authoritie be not fit to be put in practice, *Sett. 7.* Fifthly, That in the celebration of it, there is no such cessation from the workes of labour, required of us, as was exacted of the *Jewes*: but that wee lawfully may dresse Meate, proportionable unto every mans estate; and doe such other things, as be no hinderance to the publike Service, appointed for the day, *Sett. 8.* Sixtly, That on the *Lords day* all *Recreations whatsoever* are to be allowed, which honestly may refresh the spirits, and encrease mutuall love and neighbourhood amongst us; and, that the Names whereby the *Jewes* did use to call their *Festivals* (whereof the *Sabbath* was the chiefe) were borrowed from an *Hebrew* word, which signifies to *Dance*, and to *make merry*, or *rejoyce*. And lastly, that it appertaines to the *Christian Magistrate*, to order and appoint, what *Pastimes*, on the *Lords day*, are to be permitted, and what prohibited: not unto every private person, much lesse to every mans *rash Zeale*, as his owne words are, who out of a *schismaticall Sticifson*, (debarring men from lawfull Pastimes) doth encline to *Judaisme*, *Sett. 8.* This was the summe and substance of his resolution, then: which, as it gave content unto the founder and the better part of the Assembly; so it did infinitely stomacke and displease the greater numbers, such as were formerly possessed with the other *Doctrines*; though they were wiser, than to make it a publike Quarrell. Onely is pleased *M. Biseild* of *Surrey*, in his Reply to a Discourse of *M. Brerewoods*, of *Gresham*

Gresham

*Gresham Colledge*, anno 1631. to taxe the *Doctor*, as a spreader of *Wicked Doctrine*; and much to marvell with himselfe, how either he durst be so bold to say, or having said it, P. 161. could be suffered to put it forth, viz. That to establish the *Lords day* on the fourth *Commandment*, were to encline too much to *Judaisme*: This, the said *M. Biseild* thinkes to be a foule aspersion on this famous Church. But in so thinking, I conceive, that he consulted more his owne opinion, and his private interest, than any publike maintenance of the Churches cause; which was not injured by the *Doctor*, but defended rather. But to proceed, or rather to goe a little: About a yeere before the *Doctor* thus declared his judgement, one *Thom. Broad*, of *Gloucestershire*, had published something in this kind: wherein, to speake my minde thereof, he rather shewed, that he disliked those *Sabbath Doctrines*, than durst disprove them. And before either, *M. Brerewood*, whom before I named, had writ a learned Treatise about the *Sabbath*, on a particular occasion therein mentioned; but published it was not, till after both, anno 1629. Adde here, to joyne them all together, that in the Schooles at *Oxon*, anno 1628. it was maintained by *Doctor Robinson*, now *Archdeacon of Gloucester*; viz. *Ludos Recreationis gratia in die Dominico, non esse prohibitos Divina Legge*; That *Recreations* on the *Lords day*, were not at all prohibited by the Word of God.

(12) As for our neighbour Church of *Scotland*; as they proceeded not at first with that mature deliberation, in the reforming of that Church, which had beene here observed with us; so did they runne upon a Course of Reformation, which after was thought fitting to be reformed. The *Queene* was young, and absent, in the Court of *France*; the *Regent* was a desolate Widow, a Stranger to that Nation, and not well obeyed: So that the people there, possessed by *Chace*, and other of their Teachers, tooke the cause in hand; and went that way, which came most neere unto *Geneva*, where this *Chace* had lived. Among the first things wherewithall they were offended, were the



Proceedings  
at Perth.

Chace, Hist. of  
Scot. p. 523.

Proceedings  
at Perth.

*Holy dayes*: These, in their Booke of *Discipline*, anno 1560. they condemned at once; particularly, the observation of *Holy dayes*, entituled by the names of Saints; the Feasts of *Christmas*, *Circumcision*, *Epiphanie*, the *Purification*, and others of the Virgin *Mary*; all which they ranked amongst the abominations of the Roman Religion, as having in themselves no assurance in the Word of God. But having brought this Booke to be subscribed by the Lords of Secret Counsaile, it was first rejected: some of them giving it the Title of *Devote Imaginations*; whereof *Chace* complains. Yet notwithstanding on they went, and at last prevailed (for in the middle of the Tumults, the *Queene*, Regent died), and did not onely put downe all the *Holy dayes*, the *Lords day* excepted; but when an uprore had been made in *Edenburgh*, about a *Robin-Hood*, or a *Whifon* Lord, they of the Consistorie excommunicated the whole multitude. Now, that the *Holy dayes* were put downe, may appeare by this: That in the yere 1566. when the Confession of the *Scottish* Churches was propoed unto them, they generally approved the same; save that they liked not of those *Holy dayes*, which were there retained. But, whatsoever they intended, and howsoever they had utterly suppressed those *dayes*, which were entituled by the names of particular Saints; yet they could never so prevaile, but that the people would retaine some memorie of the two great and principall Feasts of Christs *Nativity* and *Resurrection*. For in the yere 1575. Complaint was made unto the *Regent*, how in *Dunfreis* they had conveyed the Reader to the Church with *Taber* and *Whifell*, to reade Prayers all the *Holy dayes* of *Zule*, or *Christmas*. Thereupon, anno 1581. James ordained in an Assembly of the Church, That the *Ministers* should at month Ministers, preaching or ministering the Communion, at *Pasche* or *Zule*, or other like superstitious times, under paine of deprivation, desist therefrom. Anno 1587. it was complained, of to his Majestie, That *Pasche* and *Zule* were superstitiously observed in *Scot*, and about

*Dunfreis*:

*Dunfreis*: and in the yere 1592, the Act of the *Queene* Regent granting licence to keepe the said two feasts, was by them repealed. Yet finde wee by the Bishop of *Brechin*, in his discourse of the Proceedings at the Synod of *Perth*, that notwithstanding all the Acts Civill, and Ecclesiastick, made against the superstitious observation and prophane abuse of *Zule day*, the people could never bee induced to labour on that day: and wheresoever Divine service was done that day, as in townes which have alwaies morning and evening Prayers, they were perceived to resort in greater numbers on that day, then on any other to the Church. As for King *James* of happie memorie, hee did not onely keepe the said great festivalls from his youth as there is said; but wished them to bee kept by all his subjects, yet without abuse; and in his *Basilicon Doron* published Anno 1598, thus declares himselfe: that without superstition playes and lawfull games may bee used in *May*; and good cheere at *Christmasse*. Now on the other side, as they had quite put downe those daies, which had beene dedicated by the Church to religious meetings: so they appointed others of their owne authoritie. For in their booke of *discipline* before remembred, it was thus decreed, viz. That in every notable towne, a day, besides the *Sunday* should bee appointed, weekly for Sermons: that during the time of Sermon, the day should bee kept free from all exercise of labour, as well by the master, as by the Servant: as also that every day [in the said great townes] there be either Sermon, or Prayers, with reading of the Scriptures. So that it seemeth, they onely were afraid of the name of *holy dayes*, and were contented well enough, with the thing it selfe. As for the *Lords day*, in that Kingdome, I finde not that it had attained unto the name or nature of a *Sabbath day*, untill that doctrine had beene set on foote amongst us in *England*. For in the booke of *discipline*, set out as formerly was said in 660, they call it by no other name then *Sunday*; ordaining, that, upon foure *Sundays* in the yere, which are therein specified, the Sacrament



crament of the Lords Supper should bee administred to the people: and in the yeere 1592, an Act of King James the third about the *Saturdays*, and other *Vigills* to bee kept *holly from Evensong to Evensong*, was annulled and abrogated. Which plainly shewes that then they thought not of a *Sabbath*. But when the *Sabbath doctrine* had beene raised in England, Anno 1595, as before was said, it found a present entertainment with the *Brethren* there; who had before professed in their publicke writings to our Puritans here, that *both their causes were most naxerly linked together*, and thereupon, they both tooke up the name of *Sabbath*, and imposed the rigour: yet so, that they esteeme it lawfull to hold fasts thereon, *quod sapissime in Ecclesia nostra Scotiana factum est*; and use it often in that Church; which is quite contrary unto the nature of a *Sabbath*. And on the other side they deny it, to be the weekly festivall of the resurrection, *Non sunt dies Dominici festa Resurrectionis* as they have resolved it; which shewes as plainly that they build not the translation of their *Sabbath* on the same grounds, as our men have done. In briebe, by making up a mixture of a *Lords day Sabbath* they neither keepe it as the *Lords day*, nor as the *Sabbath*. And in this state things stood untill the yeere 1618. what time some of the Ancient *holy dayes* were revived againe, in the assemblie held at *Perth*: in which, among some other rites of the Church of England which were then admitted, it was thus determined, viz.

„ As wee abhorre the superstitious observation of festivall dayes by the *Papists*; and detest all licentious and prophane abuse thereof, by the Common sort of *Professours*: so wee thinke that the inestimable benefits received from God by our Lord *Iesus Christ* his Birth, Passion, Resurrection, Ascension, and sending downe of the *Holy Ghost*, was commendably and godly remembered at certaine particular dayes and times by the whole Church of the world, and may bee also now. Therefore the Assembly ordaines, that every Minister shall upon those dayes, have the Commemoration of the foresaid inestimable be-

Davison p. 20.

Altare Damasc. p. 663.

Jd. 696.

MORISON

„ nestirs, and make choise of severall and pertinent Texts of Scripture, and frame their Doctrine and Exhortation thereunto, and rebuke all superstitious observation, and licentious prophanation thereof. A thing which much displeased some men, of contrarie perswasion: first, out of feare, that this was but a Preamble, to make way for all the other *holy dayes* observed in England: And secondly, because it seemed, that these five Dayes were in all points to be observed as the *Lords day* was, both in the times of the Assembly, and after the dissolving of the same. But pleased, or displeased, so it was decreed; and so still it stands.

(13) But to returne againe to England. It pleased his Majestie now reigning (whom God long preserve) upon information of many notable misdemeanours on this day committed; in his first Parliament, to enact, *That from thence-foorthwards there should be no Meetings, Assemblies, or concourse of people, out of their Parishes, on the Lords day, for any Sports or Pastimes whatsoever; nor any Beare-baitings, Bull-baitings, common Playes, Enterludes, or any other unlawfull Exercises or Pastimes, used by any person or persons, in their owne Parishes: every offence to be punished by the forfeiture of 3. s. 4 d.* This being a *Probation Law*, was to continue till the end of the first Session of the next Parliament: And in the next Parliament, it was continued till the end of the first Session of the next, which was then to come. So also was another Act made, in the said last Session, wherein it was enacted, *That no Carrier, Waggoner, Waine-man, Carre-* 3. Carol. 1.  
*man, or Drover, travaile thence-foorthwards on the Lords day, on paine, that every person and persons so offending, shall lose and forfeit 20. s. for every such offence: And that no Butcher, either by himselfe, or any other by his privity and consent, doe kill or sell any Victuall on the said day; upon the forfeiture and losse of 6. s. 8. d.* Which Statutes being still in force, by reason that there hath not been any Session of Parliament, since they were enacted; many, both

„ nestirs,

both Magistrates and Ministers, either not rightly understanding, or wilfully mistaking the intent and meaning of the first, brought *Dancing*, and some other *lawfull Recreations*, under the compasse of *unlawfull Pastimes*, in that Act prohibited: and thereupon disturbed and punished many of the Kings obedient people, onely for using of such Sports, as had been authorized by his Majesties Father, of blessed memorie. Nay, which is more, it was so publicly avowed, and printed, by one who had no calling to interpret Lawes, except the provocation of his owne ill spirit, *That Dancing on the Lords day, was an unlawfull Pastime, punishable by the Statute 1. Carol. 1. which intended (so hee saith) to suppress Dancing on the Lords day, as well as Beare-baiting, Bull-beating, Enterludes, and common Playes, which were not then so rife and common, as Dancing, when this Law was made.* Things being at this height, it pleased his excellent Majestie, „ Observing, as hee saith „ *himselfe*, how much his people were debarred of *Recreation*, and finding in some Counties, that under the pretence of taking away abuses, there had beene a generall „ forbidding, not onely of ordinarie Meetings, but of the „ Feasts of the *Dedication of Churches*, commonly called „ *Wakes*; to ratifie and publish the Declaration of his „ Majesties Father, before remembred: adding, That all „ *those Feasts, with others*, should be observed; and that „ all neighbourhood and freedome, with *manlike and lawfull Exercises*, be therein used. Commanding all the „ *Iustices of Assise*, in their severall Circuits, to see that „ no man doe trouble or molest any of his loyall and dutiful people, in or for their *lawfull Recreations*, having „ first done their dutie to God, and continuing in obedience unto him and his Lawes: and further, that publication thereof be made by order from the Bishops, „ through all the Parishes of their severall Diocesses, respectively. Thus did it please his excellent and sacred Majestie to publish his most pious and religious purpose, of opening to his loyall people that *libertie* of the Day, which

King Charles  
Declarat.

the Day allowed of; and which all *Christian States and Churches*, in all times before, had never questioned: withall, of shutting up that Doore, whereat no lesse than *Judaisme* would in fine have entred, and so in time have overrun the fairest and most beautifull Church, at this day in Christendome. And certainly, it was a pious and Princely Act, nothing inferiour unto that of *Constantine*, or any other Christian King, or Emperour, before remembred: it being no lesse pious, in it selfe considered, to *keepe the holy-dayes* free from *superstition*, than to *preserve* them from *prophanenesse*; especially considering, that *permission of lawfull Pleasures* is no lesse proper to a *Festivall*, than *restraint* from labour. Nay, of the two, it is more ancient: For in his time, *Tertullian* tells us, that they did *diem solis letitia indulgere*, devote the *Sunday* partly unto *Mirth* and *Recreation*, not to *Devotion* altogether; when, in an hundred yeeres after *Tertullians* time, there was no Law or Constitution to restraints men from labour on this day, in the *Christian Church*.

14 Yet did not his most excellent Majestie finde such obedience in some men, and such as should have beene *examples* unto their *flockes*, as his most Christian purpose did deserve: there being some so settled in the opinion of a *Sabbath day*, a day not heard of in the Church of Christ 40 yeeres agoe, that they chose rather to deprive the Church of their paines, and ministerie, then yeeld unto his Majesties most iust Commands. For whose sakes specially, next to my duetie unto God, my Sovereigne, and the Church my Mother, I have employed my time and studies, to compose this Historie: that they may see therein, in brieft, the practise of Gods Church in the times before them, and frame themselves to doe thereafter; casting aside those errors in the which they are, and walking in the way which they ought to travaile. Which way, when all is done, will bee *via Regia*, the *Kings high way*; as that which is most safe, and of best assurance, because most travailed by Gods people. Our private pathes doe leade us often into error, and

some.

sometimes also into danger. And therefore I beseech all those who have offended in that kinde, to lay aside their *passions*, and their *private interests*, if any are that way misguided; as also not to shut their eyes against those truths, which are presented to them for their information: that so the King may have the honour of their due *obedience*; the *Church*, the comfort of their labours, and *conformable* ministry. For to what purpose should they hope, to be ennobled for their sufferings in so bad a cause, that neither hath the *doctrine* of the *Scripture*, to *authorize* it; or *praise* of the *Church* of God, the best *Expositour* of the *Scripture*, to confirme and countenance it? or to bee counted constant to their first Conclusions, having such weake and dangerous premisses to support the same; since *constancy* not rightly grounded, is at best but *obstinacy*, and many times doth end in heresie. Once againe therefore I exhort them, even in Gods name whose Ministers they are and unto whom they are to give up an account of their imploiment; and in the Kings Name, whom as Gods deputed they are bound to obey, not for wrath only but for conscience sake; and in the Churches name, whose peace they are to studie above all things else; and their owne names lastly, whom it most concerns, that they desist, and goe not forwards in this disobedience, *lest a worse mischiefe fall upon them*. For my part I have done my best, so farre to give them satisfaction in the present point, (so farre forth as the nature of an Historie would permit;) as they might thinke it no disparagement, to alter their opinions and desert their errors, and change their resolutions: since in so doing, they shall conforme themselves unto the practise of Gods Church, in all times and Ages. The greatest victorie, which a man can get, is to subdue himselfe, and triumph over sinne, and error. I end, as I began, in *S. Augustins* language: *Quibus hoc nimium, vel quibus parum est, mihi ignoscant; quibus satis est, non mihi, sed Domino mecum congratulantes, gratias agant*. Let such as shall conceive this Treatise, to bee too little, or too much, excuse my weakenesse: And as for those,

whom

De Civit. Dei, l.  
22. c. 30.

whom it may satisfie in the smallest measure, let them not unto mee, but to God, with mee, ascribe all the honour; to whom belongs all praise and glory even for ever more.

### Pibrac. Quadr. 5.

*Ne va disant, ma main a fait cest œuvre.  
On ma vertue ce bel œuvre a parfaict:  
Mais dis ainsi, Dieu par moy l'œuvre a fait.  
Dieu est l'Authent, du peu de bien que j'œuvre.*

| Say not, my hand this Worke to end hath brought,  
Nor, this my vertue hath attain'd unto:  
Say rather thus: this God by mee hath wrought;  
God's Author of the little good I doe.

**F I N I S.**